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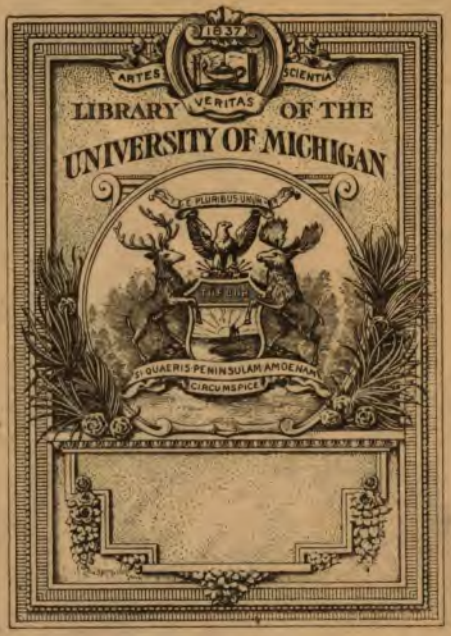
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DISSERTATION

ON THE

PROPHETIC SCRIPTURES,

CHIEFLY

THOSE OF A CHRONOLOGICAL CHARACTER;

SHEWING

THEIR ASPECT ON THE PRESENT TIMES,

AND

ON THE DESTINIES

OF

THE JEWISH NATION.

ILLUSTRATED BY TWO CHARTS.

THE WHOLE INTENDED AS A COMPLETE ELEMENTARY WORK TO THE STUDY OF CHRONOLOGICAL PROPHECY.

BY M. HABERSHON, 1787-1852

I am God, and there is none like Me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure. ISAIAH xlvi.

Knock at the gates of nations: rouse their fears:
Say, Wrath is coming, and the storm appears:
But raise the shrillest cry in British ears. COWPER.

LONDON:

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AND

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AND B. WERTHEIM, 57 ALDERSGATE STREET.

MDCCCXXXIV.

PREFACE.

THE increasing importance which, during the last twenty or thirty years, has been attached to the study of the prophetic writings of the Old and New Testament; and the deep interest which every individual has in the issue of the consummations which appear to be closing around us, whatever be his rank, station, or calling in society; may well serve as an apology for any attempt to throw additional light on the difficulties which have ever been found to involve the subject.

The assertion made by Sir Isaac Newton, who, it is well known, devoted much time and study to these subjects, that, among the interpreters of the last age, there was scarcely one of note who had not made some discovery worth knowing, is a great encouragement to any person who considers he has any thing new to offer, not to

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withhold it from the public. It is only by such means that all the light which God intendeth us to have from prophecy, under all its aspects, whether general or chronological, literal or symbolical, can be elicited. And it ought to be no discouragement to this study that hypotheses have been formed which time has proved to be erroneous, and that injudicious opinions have been sometimes hazarded. "There is not a question in natural philosophy, in chemistry, in morality, in theology, nor scarcely a text of Scripture, on which there has not been a diversity, and even a contrariety, of opinion. If, therefore, we are to neglect the study of any branch of knowledge because of the variety or discrepancies of opinion that have been maintained by different men, we must close all our books, the Bible among the rest, and return at once to Gothic darkness and barbarism."

And, surely, if we consider the names and the number of those distinguished individuals, both clergymen and laymen, who in modern times have directed the best energies of their minds to the study of the

sacred prophecies, the obloquy with which commentators on prophecy have been assailed seems a good deal misplaced. Whatever difference of opinion there may have been among them, they have faithfully announced the awful truth—and they have Scripture warrant for having done so—that tremendous judgments will shortly be poured out upon the world. It is due to the labours of these eminent men to acknowledge, that, although they may possibly have "said many things which they cannot prove, and some which are strange and fanciful, false and dangerous," yet that each one, more or less, has contributed to throw light on a confessedly difficult subject, and one which from its very nature can only be gradually unfolded. The Author of the present work gratefully acknowledges that he has availed himself of the valuable assistance which their writings afford; and he would particularly mention the names of Mede, Sir Isaac Newton, Bishop Newton, Bishop Horsley, Rev. Mr. Faber, and Mr. Cuninghame; and he may add, Mr. Frere, Mr. Brown, Rev. Mr. Cooper, and a valuable work on "the Destinies of the British

Empire," by the late Rev. Mr. Thorpe of Bristol.

The present state of the subject of prophetical interpretation appears to be this—that the occurrences of the last few years, in connection with the systems that have hitherto been offered to the public, have thrown peculiar difficulties in the way of a satisfactory explanation. These difficulties arise chiefly from its being assumed that the Edict of the Emperor Justinian, in A.D. 533, constituting the Pope "head of all the churches," is the true and *only* commencement of the 1260 years' duration of Popery; and, consequently, the year 1793 its *only* termination. Hence it has been considered that the other two durations of this great period—namely, 1290 and 1335 years — calculating from the same commencement, would terminate in the years 1823 and 1868.

The year 1823 having, however, passed over without any event transpiring of sufficient importance to mark a *prophetical era*, it is now generally acknowledged there remains some discovery to be made, to get clear of the difficulty thus occasioned, and

place the events of the present important *crisis* in their proper position. This has been hitherto attempted to be done by fixing on other dates for the commencement of the 1260 years; but still equal perplexities and decrepancies have remained; and every attempt to pass over the Edict of Justinian has only appeared to involve the whole in greater mystery.

How far the Author of the present work has succeeded in removing the difficulties he has named, must be left to the judgment of his readers, and to the lapse of a very few years. His attention was first led more immediately to the subject of prophecy by a friend, who had in a special manner studied that portion of it connected with the Saviour's second coming. Until this time he was quite unconscious of the deeply interesting era of the world in which we are living. His closest attention was, however, now excited, and his warmest feelings interested on reading the works of some of the writers above named. With the view of impressing the various systems and dates more fully upon his mind, he was induced to construct a chart, on a plan

similar to those which accompany this volume. Whilst thus engaged, the two leading ideas which form the basis of his hypothesis soon presented themselves to his mind.

The first of these ideas was, that no ONE commencement of this great period (of 1260 days) can ever be brought, by any accommodation whatever, to meet all the difficulties of the question; that it absolutely required the admission of a *double commencement*, and consequently a *double termination;* and that there exists an unequivocal and decided precedent for such a peculiarity, in the prophecy of the seventy years' Babylonish captivity.

The second idea impressed upon his mind was, that the proper starting point for the application of this peculiarity of structure of the prophetical dates, and for ascertaining the exact time of their completion, is not from the *half* period, of "time, times, and an half" (or 1260 years), but from the *full* and *complete* period of "seven times" (or 2520 years).

The application of these two principles appeared to rectify and properly adjust

the valuable labours of other interpreters, bringing the various facts which they had elicited to their proper position and true bearing. And the important events by which the dates are marked are too distinctly fixed and established, by the most authentic histories, and the best and most approved chronological tables, to justify any charge that they have been here chosen by way of accommodation, for the mere purpose of supporting a system. And since this volume was prepared for press the author has met with a striking corroboration of the correctness of his views, in a condensed table of the chronology of the different nations of antiquity upon which he happened to lay his hands, compiled by the late learned and estimable Rev. Dr. Edward Williams of Rotherham; which most fully confirms the correctness of the dates chosen for the two "starting points" from which to reckon the 2520 years, or "seven times"—viz., the years 727 and 677 B.C. It will be perceived, by a reference to the chart, that by the adoption of this double commencement to these dates

other equally important eras of time are calculated and confirmed.

It will no doubt, by some, be objected to the arrangement proposed in this work, however harmonious it may appear in its parts and bearings, that it rashly tears aside the veil that hides futurity from our view, in so particularly affixing dates to unfulfilled prophecies. To this objection the author would reply, that the very nature of the subject authorizes and calls for it; for such, from the very structure of prophecy, must be the unavoidable consequence of every attempt to interpret it. He considers, that in this respect he has done nothing more than, in common with other writers, drawn legitimate inferences from certain and well-established data, alike bearing the sanction of history and the word of God; and as "things that are revealed," whether that revelation be more clearly or more obscurely made, "belong to us and to our children for ever," these data, with all their legitimate inferences, are undoubtedly ours. On this subject he would adopt the language of Dr. Gill, in

one of his prophetical sermons: "Now in all that I have said upon the whole, I do not pretend to any extraordinary impulse from God, or to any prophetic spirit, but I ground all upon the word of God; and if what I have said does not appear from thence, and upon the face of things in Providence, I have no pretensions to any thing else to support my opinion with; and as such only I deliver it."

The voice of Prophecy being intended to serve as a guide to the church through all ages, it is unquestionably of great importance to ascertain, as far as possible, what portion of it really relates to the times in which we live, and to those events which are passing before our eyes. To this spiritual duty we are exhorted by the Apostle Peter, when he saith: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." We have, moreover, the example of holy men of old, who inquired diligently, "searching what or what manner of time the Spirit of Christ which was in them did

those things that are written therein; for the time is at hand."

The pious and judicious Milner, author of the Church History, in reference to an observation of the infidel Gibbon on the book of Revelation, says,—"I know no subject more sublime, more important, more glorious, than this of Revelation: it gives a regular and consistent scheme of God's administration of the affairs of the world, from St. John's time to the end of all things; in which the opposite interests of His kingdom, and that of his enemy Satan, are each unfolded, in the most simple and yet in the most nervous language. Would any one know what is the religion that comes from Jehovah, and what is not? Jehovah bids him make use of this test of prophecy. He only who is omniscient and omnipotent can at once predestinate, foretell, and execute in due season, his own decrees. This is the peculiar proof of the Divinity of the Scriptures. It shines in various parts of the Old and New Testament, and in the book of Revelation with uncommon lustre. Here we are not called on to weigh

abstruse conceptions and settle metaphysical difficulties: only to exercise our reason on plain matters of fact, and *compare events with prophecies*. What subject more copious, more elevated, more magnificent, than such an historical view of the world, considered as God's own world, hastening in the course of its events to fulfil the Divine decrees, and educing the beauty and glory of the Godhead from the giddy, and apparently fortuitous, distractions of human affairs, both civil and ecclesiastical; till we behold in anticipation the mystery of God's providence consummated in the last day, in the destruction of all the powers of darkness and iniquity, and in the perfect everlasting establishment of the kingdom of truth and righteousness? Should it be said, after all, how can you secure us from being mistaken in the use and application of these things? Every man must do this for himself. Should any man ask, how do you prove the propositions of Euclid? Would not this be the answer? Consult him, and exercise your own faculties on his argumentation? The same, with all due allowances between mathematical and moral

subjects, should be done in the case before us. The belief of real Christians is not so irrational as infidels are apt to suppose. Whilst these are towering with uncertain sight on the heights of metaphysical speculation, to confirm themselves in infidelity, those are humbly creeping on the *terra firma* of prophetic matter of fact, which lies even with the powers of the human mind, and was given by Jehovah himself as the fairest and most satisfactory proof of His revelation. Let infidels answer, if they can, these proofs: let them detect their fallacies and expose their weakness. Till this is done Christians have a right to act on what has once been demonstrated."

The principal object of the present undertaking is, by the application of correct principles of interpretation, to refer the important scenes and momentous events amidst which we are living, to their proper place in the prophetic page; and to direct particular attention to that very important period, which is apparently so near at hand, denominated in the Scriptures of truth, THE TIME OF THE END.

In treating of these subjects, which take

their origin from the call of Abraham, the present work contains an epitome of Church History from that period to the present time; and exhibits, in striking and interesting points of view, those great movements of Divine Providence which have been designated *prophetical eras*, or periods pregnant with great events, that have affected the church, both under the Jewish and Christian dispensations. The whole is illustrated by two Charts: the larger of which contains the great outlines of Scripture history, the dates of the canonical books of the Old and New Testaments, and the various accomplished and unaccomplished prophetical periods. The lesser chart exhibits a similar view of those two great series of events, represented in the symbolical visions of the seals and trumpets of the Apocalypse. The two Charts, taken together, shew the general harmony subsisting between the chronological and symbolical prophecies.

With two short quotations—the first from a volume of very valuable Sermons lately published by the Rev. A. S. Thelwall (a work perfectly sound in doctrine and pecu-

liarly suited to the times in which we live), and the other from Bishop Horsley—the Author will close these prefatory observations. Mr. Thelwall remarks, that "the continual fulfilment of prophecy before our eyes, in the progressive development of the purposes of God according to his word, IS A STANDING MIRACLE, still testifying from age to age the Divine inspiration and authority, not only of those prophecies themselves, but of the whole Volume which contains them; with whose doctrines, narrations, precepts, and manifold instructions, they are inseparably interwoven." The passage from Bishop Horsley is the following:—"The obscurity of the Prophecies, great as it is in certain parts, is not such, upon the whole, as should discourage the Christian laic from the study of them, nor such as will excuse him under the neglect of it. Let him remember, that it is not mine, but the Apostle's admonition, who would not require an useless or impracticable task, to 'give heed to the prophetic word.'"

London, August 1834.

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	The second Seal 379				Ridi
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	The fourth Seal				
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The Fall of the Western Empire	The first Trumpet 396			The Goth	
	The second Trumpet				
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	The fourth Trumpet				The ri vand
The Fall of the Eastern Empire.	The fifth Trumpet				
	The sixth Trumpet				
	THE SEVENTH TRUMPET				

INTRODUCTION.

"The Book of the Apocalypse may be considered as a PROPHET continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on: and thus it stands in the Christian church in the place of the *succession of Prophets* in the Jewish church. And by this especial economy, PROPHECY IS STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of Prophets rendered unnecessary."

DR. CLARKE.

"To attain this useful end of Prophecy—which is, to afford the highest proof of Providence—it was necessary that prophecy should be delivered in such disguise as to be DARK while the event is remote, to CLEAR UP as it approaches, and to be rendered PERSPICUOUS by the accomplishment."

BISHOP HORSLEY.

INTRODUCTION.

BEFORE we enter upon the subject to which this work more immediately refers—which is CHRONOLOGICAL Prophecy—it will be found of material advantage briefly to turn our attention to the SYMBOLICAL VISIONS OF THE APOCALYPSE. It was not, indeed, my original intention to notice these any further than as they stand connected with chronological periods, and then only in the most cursory manner. Finding, however, that so disconnected a view of the Seals, Trumpets, and Vials would give but a very imperfect idea of the important bearing which the different kinds of prophecy have upon each other, I felt myself called upon, after otherwise finishing the manuscript, to make them, in a more particular manner than I had hitherto done, the object of study, and to form the best judgment in my power respecting their interpretation.

In the prosecution of this task, I adopted a similar plan to that which I had previously followed in treating of the chronological prophecies; and studied the structure and pecu-

liarities of those symbolical visions, both of Daniel and St. John, of which the interpretation seemed unquestionable, for the purpose of applying the axioms, thus deduced, to those which were confessedly of a more doubtful and difficult character. These axioms I conceive to be, chiefly—

First, That, on all occasions, these prophecies refer to the most important eras in history, and generally to the rise and fall of kingdoms, or great ruling powers: such, for instance, as the successive rise and fall of the four great empires of Babylon, Persia, Greece, and Rome; the overthrow of Darius by Alexander the Great; and the rise and fall of Popery and Mohammedanism.

Secondly, That these eras always relate to events which have a marked and decisive influence on the affairs of the church. In exemplification of this remark it may be noticed, that all the great wars and battles which have taken place without the pale of the Christian world, or which have not materially affected the church, have been passed by unnoticed.—And,

Thirdly, That prophetical eras have always a reference to PERMANENT CHANGES, and not to events which relate to the common course or existing state of things. On this account the exploits of Hannibal, the Crusades, as well as the victories and conquests of Tamerlane, though

they were events of such high importance at the time, and make such a figure in history, are likewise passed over: they left things as they found them.

In order to convey to the reader, as clearly as possible, those ideas which have been suggested to my mind as the result of the method above stated, I have constructed a second chart, on which are laid down the various Apocalyptic visions, according to what I believe to be their respective dates. It will be perceived, by a reference to this chart, that I consider the seven Seals and the seven Trumpets as descriptive of TWO DISTINCT SERIES OF EVENTS, running in nearly parallel lines, and extending their influence more or less over the whole empire. This difference of character, in fact, I consider to be so complete, as to render it impossible that the two series of events could have been represented by any one set of prophetic symbols; and, therefore, that it was a matter of absolute necessity that a double set should be employed.

THE FIRST OF THESE SERIES, *being given under the emblematic representation of the opening of seals, has a reference to those great events which were to receive the stamp of legitimate authority, or, in other words, the* SEALS *of established empire.*

THE SECOND SERIES, *on the contrary, being given under the opposite emblem of the sounding of*

trumpets, represents those events which were to be ushered in, not under the authority of established government, but by successful invasions, ravages, and overthrows—by "the sound of TRUMPETS *and the alarm of war."*

These general principles convey, I conceive, the true import of these splendid and remarkable visions. Before, however, we apply them to the events of history, it may tend to fix the mind more directly on the right objects if we refer to the Book of Daniel, and ascertain what portion of his prophecies REMAINED TO BE ACCOMPLISHED at the time when the book of Revelation was written by the Apostle John.

Such unaccomplished prophecies appear to have consisted chiefly of the six following :—

1. THE DESTRUCTION OF THE UNDIVIDED ROMAN EMPIRE, represented by the cutting down of the great and lofty tree of Nebuchadnezzar; the demolition of which did not take place until the empire was attacked by the barbarous nations; when it was bound together by a "band of iron and brass," or by the Latin and Greek kingdoms.

2. THE DIVISION of the Western or Latin branch of the Roman Empire INTO TEN KINGDOMS, predicted by the ten toes of the great image, and by the ten horns of the monstrous wild beast.

3. The springing up of the LITTLE PAPAL

HORN, or kingdom, in the midst of these ten kingdoms; which was to do such great things; into whose hands the saints were to be given; and which was to wear them out by its persecutions, and that for the long period of 1260 years.

4. The similar springing up of the MOHAMMEDAN LITTLE HORN, out of, or behind, one of the four Grecian kingdoms into which Alexander's conquests were divided; and which was to profane the sanctuary, cast the truth down to the ground, and to "practise and prosper."

5. The rise of the still professedly more Antichristian POWER OF INFIDELITY, which was to appear towards the close of the 1260 years, or towards "the time of the end;" and which was to magnify itself above every god, and for a short time to enjoy, in its blasphemies and persecutions, a course of extraordinary prosperity.—And, lastly,

6. The breaking in pieces and total disruption of the kingdoms of this world, and the subsequent setting up of MESSIAH'S KINGDOM; predicted by the destruction of Daniel's great image, and in many other places in the Psalms and Prophets.

This enumeration of the *unfulfilled* prophecies of the Old Testament, whose accomplishment was to take place under the Christian dispensation, appears to me to be of great use in order

to the proper and correct interpretation of the Book of Revelation; and for the following reasons:—

1. Because of the extreme probability that these would form the nucleus of New-Testament prophecies.

2. Because of their strict agreement with the above axioms of interpretation.

3. Because they do, in fact, form the great outlines of all modern history, both ecclesiastical and secular.

In apportioning the particular events to which these ancient prophecies refer, to the visions and symbols of the Apocalypse, history will readily be our guide in instructing us to which class they respectively belong. In general, it may be observed that the SEALS represent events more particularly connected with the affairs of the church; while the TRUMPETS more exclusively relate to secular events with which such church affairs were connected. With regard to the Vials, as they are termed the "seven *last* plagues," and relate to the closing scenes of history, they belong irrespectively to both series of events, and therefore are of a mixed character.

The SEALS, as referring to a series of events which happened foremost in the order of time, as well as from their bringing into the church that

DARING IMPOSTURE which drew down Divine vengeance, and brought on the judgments of the Trumpets, naturally fix our attention, and form the *first series* of these Apocalyptic visions. The announcement of their contents is ushered in with such peculiar solemnity (occupying in its description two whole chapters) as might well lead us to expect something about to be revealed of the most consummate importance. Indeed, when the opening of them is at length introduced, "as it were with the noise of thunder," on each of the first four being presented to the notice of the Apostle, one of the "living creatures" before the throne of God thus invited his best attention: "Come and see." —Come, and behold this first overt act of the man of sin; come, and see the first intervention of human wisdom and authority in spiritual concerns; come, and see the spring-head of that deluge of corruption that will ere long overspread the church and darken the world. And if it was thus solemnly declared to be an object of attention to him, there is no reason why it should not be equally deserving of ours, and why we should not likewise "come, and see."

History informs us that Popery, whose stealthy growth and increase had commenced even in the time of the early Christians, became gradually legalized and established by FOUR DISTINCT ACTS *or decrees* OF ROMAN EMPERORS.

The FIRST *of these was the ratification of the Canons of the Council of Nice by* CONSTANTINE, A.D. 325.—How far this bears upon the question will be afterwards explained.

The SECOND *was a Decree issued by the Emperor* GRATIAN, *in conjunction with his colleague in the empire, Valentinian II.,* A.D. 379.

The THIRD *was a similar but fuller edict, issued by* VALENTINIAN III., *likewise in conjunction with his colleague, the Emperor Theodosius II.,* A.D. 445.

The FOURTH, *which caused its full establishment, was the celebrated Edict of* JUSTINIAN, A.D. 533.

These four distinct and strongly marked epocha appear, from the collective testimony of the best authors who have traced the rise of Popery, to fix with certainty the time and manner of the "giving of the times, and the laws, and the saints, into the hands of the" Western "little horn." The *first* of these epocha is recognised by almost every commentator, ancient and modern; the *second* and *third*, in a particular manner by Sir Isaac Newton and Mr. Faber, although without any reference to the corresponding seals; and the *fourth*, by the generality of the modern writers on Prophecy. And it is difficult to imagine, so long as the Roman empire lasted, to what other agency its rise could be attributed than to that of the Emperor, as the chief secular ruling power. And perhaps it may assist us in forming a judgment of the importance and effect

of the edict of a Roman emperor of old, if we for a moment contemplate such edicts as were wont to be issued by a Nero, a Trajan, or a Dioclesian, *against* Christianity, in the same manner as these subsequent ones were issued *in its favour*. As the former brought in their train unknown and unheard-of miseries and calamities, a record of which is found in the history of the ten Pagan persecutions; so the latter were most truly attended with the real possession of all the honours, immunities, and privileges which they professed to confer, and ultimately with all the consequences exhibited by Papal tyranny.

And we are not without precedents for events of this description forming prophetical eras. They stand very prominent in the chronological prophecies, as in the "third, fourth, and sixth periods," in no less than four instances, edicts of the kings of Persia are used for this purpose —viz. that of Cyrus, of Darius Hystaspes, and, on two occasions that of Artaxerxes to Ezra.

It appears, therefore, with the most perfect propriety of imagery, that four such epocha, each of which is so distinctly marked by the seal, and the *willing* seal, of an Emperor, should be represented by the homogeneous symbol of an equestrian, such being generally indicative of royalty. And it is with equal significancy

that the colours of these horses, and the accompanying symbols of their riders, should represent the different phases or conditions through which the Christian church should pass in consequence of such edicts—from "a state of great spiritual prosperity, to one of *active persecution* in practice, and *death-like corruption* in morals and doctrine."

Having made these preliminary remarks, it now remains to consider the seals separately and more particularly.

FIRST SEAL.

"And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a *white* horse: and he that sat on him had a *bow;* and a *crown* was given unto him: and he went forth conquering and to conquer."

The first occasion on which the seal of empire was set to the concerns of the church, was when the laws of the Council of Nice were ratified and legalized by the Emperor Constantine, A.D. 325. This celebrated Council had been convoked at the command of the Emperor, for the purpose of putting down Arianism; and is denominated by Mosheim "one of the most famous and interesting events that are presented to us in ecclesiastical history." That portion of its

enactments which brings it more immediately in view as applying to this seal, and marks it as the first recognition of the church's declension into the abominations of Popery, is the power and authority which it gave to the great metropolitan bishops of Rome, Alexandria, Antioch, and Constantinople, over the other churches and countries; and the foundation it thereby laid for that priestly domination, which subsequently was exercised in such a fatal manner by the bishops or popes of Rome. Not that this evil, with others that flowed from the same sunshine of royal favour, are so much to be charged on Constantine *personally*, as on the SPIRIT OF THE TIMES in which he lived, and the influence which the Christians who surrounded him had upon his mind. Almost every corruption, both in doctrine and practice, that afterwards disfigured the church, not only existed, but had reached a great height *before his time*. In the providence of God, *he directed the stream of deterioration into this particular channel;* and hence the persecutions, bloodshed, and enormities, which for many ages afterwards loaded the Christian name with infamy and disgrace, are laid to his charge.

"Let us not," says the learned Dr. Pye Smith, in a sermon lately published, "with servile credulity repeat the twenty times told cry, that the Christian religion flourished in extra-

ordinary purity and power, and shone brightly in the beauty of holiness, till it was adopted and incorporated into the imperial institutions by Constantine. From the days of the Apostles themselves it began to be invaded and perverted; and, after the death of the Apostle John, the departures from Scriptural purity were *rapid and fearful.* Besides dangerous errors in the primary doctrines of the Gospel, we find many corruptions in discipline and order, long before the close of the third century. Ambition, usurpation, and the love of worldly pomp, shewed themselves in many ways. Efforts to obtain dominion were zealously made, and the spirit of persecution was displayed among the primitive pastors and their churches. Christian ministers themselves had amply prepared the materials and the means of further debasement."

Thus it appears that Constantine only put his seal, and thereby gave the stamp of government, to *evils which he found.* And it will be perceived, as we proceed, that the same observation will apply, in an equal degree, to the remaining six seals.

The next three Emperors who put their seals to the corruptions and evils of their times, were equally carried away in the *rapids* by which they were surrounded, and I believe had but little conception of what would be the tendency

of their individual acts. The Emperor Gratian, for instance, is spoken of by Milner as a most decided and exemplary believer; and even Justinian himself was the champion of the orthodox faith, in opposition to the Arian heresy, which he all but extinguished. The state of things, likewise, to which the Emperors Charles V., Francis II., and Napoleon, set their seals, forming the fifth, sixth, and seventh seals of this series of visions, were *previously* brought about in a way of Providence; and were not by these respective seals created, but merely confirmed.

These observations, I consider, enable us more fully to perceive the just application of the symbols of this first seal to Constantine; as they serve to shew, that, in the setting of his seal to the affairs of the church, in whatever way the effect of such act might give an impetus to its deterioration, yet that it unquestionably was *the seal of the* TRIUMPH *of Christianity over Paganism.* Hence, with the utmost propriety, a "*white* horse," a "*bow,*" and a "*crown,*" are given to him; and in allusion to the conquest of three hundred years, from the first propagation of Christianity to his own time, which had at length, after the most severe persecutions, been obtained, it is said, "he went forth conquering and to conquer."

SECOND SEAL.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was *red*: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a *great sword*."

The next Emperor who set the SEAL of empire to the increased external splendour and worldly importance of the see of Rome, and made still greater innovations in the administration of the internal affairs and ancient government of the Christian church, was Gratian, A.D. 379. In an edict which he issued, and which is given at length by Sir Isaac Newton, in his Observations on the Prophecies of Daniel and of St. John, he gave the Pope, or Bishop of Rome, jurisdiction over the greater part of the Western churches, considerably augmented his patriarchal authority, and conferred upon him the power of summarily deciding appeals in all doubtful cases that concerned the churches. He was already in episcopal rank considered the first, and was distinguished by a sort of pre-eminence over all other prelates, surpassing all his brethren "in the magnificence and splendour of the church over which he presided, in the riches of his revenues and possessions, in the number and variety of his ministers, in his

credit with the people, and in his sumptuous and splendid manner of living:" and now this edict went very far towards setting up, and establishing, his dominion over the Western Empire.

During the sixty or seventy years that the provisions of this decree continued, the external aspect of the times was materially altered since the prosperous days of Constantine. Fierce, bloody, and relentless wars, characterized the whole period: the Emperor Gratian himself was slain; his warlike and excellent successor, the great Theodosius, had the sword always in his hand; and subsequently, the ravages of barbarous nations made the whole empire one scene of blood, in which dreadful calamities the Christians were the principal sufferers. "To these lamentable evils, were added, "says Mosheim, "the ambitious quarrels and the bitter animosities that rose among the patriarchs themselves, and which produced the MOST BLOODY WARS, and the most detestable and horrid crimes. The Patriarch of Constantinople distinguished himself in these odious contests. Elated with the favour and proximity of the imperial court, he cast a haughty eye on all sides, where any objects were to be found on which he might exercise his lordly ambition. On the one hand, he reduced under his jurisdiction the Patriarchs of Alexandria and Antioch, as pre-

lates only of the second order; and on the other, he *invaded the diocese of the Roman Pontiff*, and spoiled him of several provinces. The two former prelates, though they struggled with vehemence, and raised considerable tumults by their opposition, yet they struggled ineffectually, both for want of strength, and likewise on account of a variety of unfavourable circumstances. But the ROMAN PONTIFF, far superior to them in wealth and power, contended also with more vigour and obstinacy, and in his turn gave a deadly wound to the usurped authority of the Byzantine Patriarch."

The "great *sword*" and "*red* horse" of this seal, are therefore highly expressive emblems of this slaughtering and bloody period, and give a lively view of the state in which the church was placed during the whole of its continuance.

THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The next important epoch in the aspect of the church, and for which it had been most lament-

ably prepared by the dreadful events above alluded to, was the Edict of the Emperor Valentinian III., dated A.D. 445, by which he all but established the Papacy on the ruins of the falling empire. He enjoined by this edict, says Sir Isaac Newton, "an absolute obedience to the will of the Bishop of Rome throughout all the churches of his empire; and declares, for the bishops to do any thing without the Pope's authority, is contrary to ancient custom; and that the bishops summoned to appear before his judicature, must be carried thither by the governor of the province; and he ascribes these privileges of the see of Rome to the concessions of his dead ancestors—that is, to the edict of Gratian and Valentinian II., as above; by which reckoning, this dominion of the Church of Rome was now of sixty-six years' standing; and if," he adds, "in all this time it had not been sufficiently established, this new edict was enough to settle it, beyond all question, throughout the Western empire."

The real state of the church during the period of time which followed this epoch, was one of gross darkness and ignorance. The distinguishing characteristics of Popery were ripening apace; Christianity was giving way to heathen philosophy; the dreadful dissensions of the principal prelates were still continued—particularly the fierce contentions of the Bishops of Rome and

Constantinople; and the vices and corruptions of all degrees of the clergy were carried to the most enormous lengths. These things, added to the many heresies that prevailed at this time, produced a famine of the faithful preaching of the Gospel, and it was but rarely that bright examples of true and genuine godliness could be found.

Such a state of things is fitly represented in the symbols of this seal, by a "*black* horse"—a scarcity of bread—and by a "*pair of balances*" in the hands of the rider. This last hieroglyphic, I conceive, intimates the near downfall of the Western Empire, and is borrowed from the hand-writing inscribed on the walls of the palace of the last King of Babylon, "Thou art weighed in the balances, and found wanting;" for, in less than thirty years from the opening of this seal, after the short and inglorious reigns of ten emperors, Augustulus, the last emperor, was deposed. And thus was "removed out of the way" that which the Apostle Paul signified as having "hindered" the complete manifestation of the "man of sin;" and we are thereby prepared for what follows on the opening of the next seal.

FOURTH SEAL.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and, behold, a *pale* horse;

and his name that sat on him was Death, and hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The finishing stroke to the establishment of that power which brought such desolation and calamities upon the Roman empire, and introduced that spiritual "death," and those temporal evils, which from this time, for a THOUSAND YEARS onward, darkened the face of society, was formally given by the celebrated Edict of the Emperor Justinian, in A.D. 533. This individual, whom God raised up to perform so important a part in the world, was of a character totally different from the generality of the weak, voluptuous, and effeminate emperors of this period. He was a great conqueror, legislator, and theologian; and his reign is characterized by events far out of the common order of things. The empire of the West being extinguished, he, as *sole remaining emperor of the Roman world*—as conqueror (by means of his generals Belisarius and Narses) of the Arian nations of the West; as champion of the professedly orthodox faith; and as the promulgator of that celebrated code of laws, which is, up to the present time, the basis of European jurisprudence;—he was undoubtedly the legitimate authority for regulating the ecclesiastical con-

cerns of the whole empire; and any decree, therefore, with *his seal*, was proportionably influential, effective, and binding.

The edict, therefore, which in the month of March, A.D. 533, was issued by this Emperor, acknowledging the Pope HEAD OF ALL THE CHURCHES, and of all the holy priests; and giving the saints, and the times, and the laws of the church, into his hands; was all that could be required to give life and efficiency to the Papal power, and fully to establish its ecclesiastical dominion. It has been said, that only commentators of the present age have noticed this edict, to which so much importance is now attached. But this is a mistake; for, although it is true that public attention had not *particularly* been directed to it, previous to the French Revolution; yet, besides Dr. Cressener, and Mr. Mann of the Charter-house (as noticed by other writers), Dr. Gill, above eighty years ago, alludes to the circumstance of "Justinian the Emperor, in the sixth century, ordaining the prerogative of honour to the Pope of Rome, and confirming that he should have the FIRST SEAT, and *after him*, the Archbishop of Constantinople." (Vol. I. p. 6, of Sermons and Tracts.)

The promulgation of this important edict appears, in fact, beyond all contradiction, to form the real and true commencement of the Papal power; and as such, in allusion to the

dreadful state of things which it introduced, the hieroglyphical representation of this seal, to use the language of Mr. Cuninghame, "is of the most horrid and terrific nature, and points out to us a period when the rulers of the visible church should seem to lose the characters of men, and to assume that of malignant demons and savage beasts, and should extirpate, by fire and sword, all who dared to prefer death to the sacrifice of a good conscience. This seal," he adds, "evidently represents the state of the church during those ages, when the FLAMES OF PERSECUTION were kindled by the Papal power, to destroy all who refused obedience to its tyrannical authority, and who pretended to judge for themselves in matters of religion." "The word used to express the colour of the horse, signifies a *grassy green* hue, which, though beautiful in the clothing of the trees and fields, is very unseemly, disgusting, and even horrible, when it appears upon flesh; it is there the livid colour of corruption." "The character of the rider corresponds with this idea: his name is called Death, the KING OF TERRORS. He is followed by Hell—not the place of punishment for the wicked, but the *general receptacle of departed souls;*" shewing, in a very lively point of view, the havock which death would make, and that in its most terrific forms, under the operation of this seal.

As this is one of the great occasions when *both symbolical and chronological prophecy point to the same event*, it will consequently become more particularly the subject of future consideration in this work, as forming the commencement of the ALLOTED DURATION of this awful imposture, which will be found under the head of the "Seventh Period, or the GREAT PERIOD of 1260 Years," to which the reader is referred.

THE FIFTH SEAL.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

After the full establishment of Popery, by means of the four preceding homogeneous seals, no event occurred, either in the Eastern or Western Empire, having *the seal of government*, and *bearing the characters of a prophetical æra*, for above a THOUSAND YEARS. And in a prophetical period, whose duration was to consist of *a thousand two hundred and sixty years*, such an in-

terval must of necessity occur, if we consider that, according to the analogy of other prophecies, *these eras have respect only to the* RISE *and* FALL *of great ruling powers*, and not to events which happen in the intermediate spaces of time. And it is evident, that, by the observance of such a rule, one great end of prophecy must be more fully answered, in turning the attention of mankind more especially to the most IMPORTANT CHANGES, which God in his providence has determined to bring about in the world; and that they are thereby more directly led to perceive that it is His hand, and His ALONE, that rules all the affairs of nations.

In the whole of this long interval of a thousand years, during which Popery reigned triumphant over the Western world, the remnant of the true church, which God had reserved to himself uncorrupted in doctrine and practice, fled into the fastnesses, which in Rev. xii. it is declared He had prepared for her in "the wilderness," where she was "nourished" until the glorious era of the REFORMATION. At this time the Roman Pontiffs were slumbering in a state of the most perfect fancied security, little apprehensive of any approaching storm; and still less so, that one, which was to shake their throne to its very base, would arise from the preaching of an obscure monk.

But so it was: and the unexampled success

of Luther, and the other Reformers, in proclaiming the distinguishing truths of the Gospel, and exposing the errors and vices of Popery, by which this great æra was distinguished; as well as by the countenance and support given to it by many kings and princes of the empire; seemed to encourge the hope and expectation that God was about to avenge the sufferings and blood of his faithful martyrs. After the death of Luther, however, an inconsistent and unsuccessful appeal having been made to arms, and the leaders of the Protestant cause having been taken captive by the Emperor Charles V., this hope appeared to have been on the point of being extinguished; when the wonder-working providence of God, influencing, in a most remarkable manner, the conduct of the Elector Maurice of Saxony, brought about the great TREATY OF PASSAU, signed A.D. 1552; by which the Reformed churches had many privileges *confirmed* to them, and were *acknowledged* as a separate religious body!

This *particular point of time*, when the seal of empire was thus, for the fifth time, put to mark an epoch of ecclesiastical history, appears to have been that when the language of this fifth opened seal of the Apocalypse was used by the souls of those who had been slain for the faith of Jesus. It expresses a *feeling of disappointment* at such a termination of the Reformation;

and it is a feeling which meets with full sympathy in the breast of even a reader of its eventful history: for it left them rather in a state of hope and expectation, than of that joy and satisfaction which was promised by its first success. And the expression of such a feeling of disappointment, so unquestionably answers to the marks and characters of this seal; and the reply which is given to the expostulation therein contained, agrees so exactly with the persecutions which have subsequently taken place, particularly that of Lewis XIV.; that it would not only be difficult to find any other event which will bear such an application, but there appears every reason to believe that it is to this, and to no other, to which it can truly and properly be said to belong.

SIXTH SEAL.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind: And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,

and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains: and said unto the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

As the events represented by this seal form the termination alike of the "Fifth and Seventh Periods," or the two periods of 2520 and 1260 years, and are another instance where the symbolical and chronological prophecies point to the same æra, they will be found to occupy a large space in the subsequent parts of this work; and, therefore, in this place they will be noticed as briefly as possible. And as it will be perceived, by reference to these chronological periods, that their OWN DEMONSTRATIVE EVIDENCE brings such termination down to the opening scenes of the French Revolution, what appears particularly requisite here is, to shew, from the strongest internal evidence, and the certain meaning of symbols, that those of this seal do UNERRINGLY AND ACTUALLY point to the same scenes. And in doing so, it is not that we would attach undue importance to one event or another because they happen in our times: the real danger appears rather to be apprehended from a contrary feeling, that no such

events can be of sufficient importance to form the subject of prophecy: but what we wish to do is, by the application of correct principles of interpretation, to refer the momentous events, which have characterized the present period of the world, to their proper place in the prophetic page. And if they are of such overwhelming importance as appears to us—if the application which is here made of them commends itself to those who are competent to form a correct judgment—God grant, that the present feeble effort may not be without its use, in stirring up many to sigh and cry for the abominations of our own land, and to a sense of their own personal danger.

The FIRST point of internal evidence, necessary in identifying the events of the French Revolution with those of the sixth seal, is their correct adaptation to its symbols.

The language used after the opening of this seal, commences by stating the fact itself, that there shall be a GREAT REVOLUTION; and then it goes on to shew the consequences of that revolution—viz. that it should occasion the entire extinction or obscuration of the imperial headship of the empire; that the actual exercise of sovereignty throughout the empire, as existing in its various kingdoms and principalities, and amongst all ranks of society, should be marked by the most horrid scenes of blood and carnage;

that its ecclesiastical rulers and clergy should lose their dignity, by sudden and awful violence; that the political and ecclesiastical constitution of the empire should be completely broken up and changed; that every kingdom and state should be subverted and removed; and, finally, that so dreadful a consternation should overwhelm all descriptions of persons during these awful convulsions, as to produce a conviction that the day of the wrath of God was at hand.

Now the consequences of the revolution which, in the year 1789, broke out in France, answer, in the most minute circumstances, to all these particulars. The imperial headship of the Western empire *was* extinguished, by the renunciation of his official title of the *Emperor of the Romans*, by the present Emperor of Austria; the blood of every one of the Papal kingdoms *was* abundantly poured out, either by invasions, foreign wars, or civil discord, or by all united; the sovereigns of France, Spain, Portugal, Sardinia, Naples, Rome, as well as those of inferior states, were successively dethroned; the "stars," or ecclesiastical persons of all ranks, fell from the political firmament; the constitution of Western Europe was altogether changed; and almost every kingdom and principality was overthrown. These things, as will be in the recollection of many still living, produced a most awful

consternation; and a general impression that the day of Divine vengeance was approaching.

The SECOND internal evidence necessary in identifying these events with those of the sixth seal, is, that they should have a respect, in the order of time, to the same ulterior object as the former seals, and form a regular continuation of the same history.

Now the history of the church, as left by the fifth seal, during the opening of which Popery had received a fearful warning of its approaching downfall, was the feeling of disappointment expressed by the souls of the martyrs, that their blood should still remain unavenged. In answer to their expostulation it was intimated, that the day of retribution and vengeance would not be very long ere it arrived. Exactly, therefore, at the termination of the appointed duration of "time, times, and a half," or 1260 years, the above events, introduced by the French Revolution, and having the required character of retribution and vengeance, DID TAKE PLACE; and in the right order of time exhibit these closing scenes of its anti-Christian and fearful history.

The last internal evidence which this identification required, was, that to these events should be attached the SEAL OF EMPIRE.

Accordingly, in the month of August, 1806, "Francis of Austria," says Sir Walter Scott, in

his History of Napoleon, "seeing the empire, of which his house had been so long the head, going to pieces like a parting wreck, had no other resource than to lay aside the imperial crown of Germany, and to declare that league dissolved which he now saw no sufficient means of enforcing;" and therefore, IN A PROCLAMATION *of this date, which he issued*, he laid aside "the influence and dignity of the holy Roman Empire, as that of Germany had for a thousand years been proudly styled;" and absolved the electors, princes, states, and magistrates, from all those obligations by which they had been united to himself by the laws of the Germanic constitution. Perhaps no one act is more important in the eye of prophecy, than this proclamation. It annihilated the sixth, or imperial, head of the Roman empire, which had subsisted since the times of Augustus Cæsar, causing "the sun to become black as sackcloth of hair;" —it gave a permanent character to the changes caused by the French Revolution; and placed the affairs of the church under the dominion of Napoleon, the infidel Emperor of that country; who now became the seventh head of the Roman empire, and the successor of the Cæsars.

But the justness and correctness of this application of the events of the sixth seal to those

of the French Revolution, has yet a higher attestation, and admits of a still clearer demonstration; and that from another series of events, which is symbolized by the pouring out of SEVEN VIALS. They are denominated the seven LAST plagues, and bear the most convincing proof that they are interwoven with the LAST two of the seven seals, with the ceasing of the sixth and the sounding of the SEVENTH trumpet.

In introducing them to our notice the Apostle says, "And I saw *another sign* in heaven, great and marvellous, seven angels having the seven last plagues; for in them is FILLED UP the wrath of God." He then saw, having the harps of God, those who are represented in the fifth seal as expressing a feeling of disappointment at God's delaying vengeance; and, now that it is about to be poured out, he heard "them sing the song of Moses, the servant of God, and the song of the Lamb," and expressing the most perfect approbation of his righteous and merciful dispensations. "Great and marvellous," they said, "are thy works, Lord God Almighty; JUST AND TRUE are thy ways, thou King of saints. Who would not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

The symbolical representations of the first five of these vials, as I shall now briefly endea-

vour to point out, furnish a regular and connected historical outline of those great events which, in the sixth seal, were only given in general terms, and without any regard to order; and likewise, that they exhibit, in five distinct scenes, the different aspects which these awful judgments assumed, from their rise in 1789, to their close in 1815.

1. "The first went and poured out his vial upon the earth: and there fell a *noisome and grievous sore* upon the men which had the mark of the beast, and upon them which worshipped his image."

This sore, which was thus to fall upon the PAPAL *nations*, we have had full proof was Infidelity, Atheism, or, as it is more politely called, Liberalism. It had been for many years concocting in Europe, as an ill-digested and virulent humour in the body politic, *individually;* but in the year 1789, such principles, producing their natural consequences of anarchy and insubordination, came into *political existence* at the breaking out of the French Revolution, denominated in the sixth seal "an earthquake," and which Sir Walter Scott says, was "indisputably" on the 5th of May in that year; and which was like the breaking out of a loathsome, unsightly, and ulcerated sore. As Mr. Cuninghame most truly observes, "it was the prevalence of the spirit of revolution and infidelity, in all the

countries overrun by the French armies, which facilitated the progress of their arms, and enabled them to burst through and overwhelm the barriers erected by the policy of ages, and cemented by the blood of the nations of Europe, against the undue aggrandisement of any particular state. It was these principles, even more than the numbers and discipline of the French armies, which delivered up the hapless countries around them to a tyranny more dreadful than that of ancient Rome."—From 1789 to 1793.

2. "And the second angel poured out his vial upon the SEA; and it became as the blood of a dead man: and every living soul in the sea died."—Sea, in the language of prophecy, denotes a nation, or nations, in a state of violent agitation, set free from the restraints of all laws, and in the wildest disorder. Such was the state of France in consequence of the Revolution; and it is here represented as a period marked with extraordinary and pre-eminent slaughter. And "it became as blood"—not as the blood of a living man, which continually circulates, but it was like the blood of a "dead man," stagnating in all the veins and arteries of his body. And the French people were made, at this period, their own executioners to such a degree, that there was not perhaps, during what was called the REIGN OF TERROR—between 1793 and 1796—a city, a town, or village in the king-

dom, whose streets were not saturated with blood! Sir Walter Scott says, speaking of the Revolutionary Tribunal, "It requires an effort even *to write* that word, from the extremities of guilt and horror which it recalls." "When Henry VIII. rouzed the fires of Smithfield, both against Protestant and Papist .... the association was consistency itself, compared to the scenes of the Revolutionary Tribunal, in which ....both sexes, and all ages, were involved in one *general massacre*, and sent to execution, by scores, together, and on the same sledge." "The *quantity of blood* which it caused to be shed was something unheard of, even during the prescriptions of the Roman Empire." "Those who witnessed the *tragedies* which then occurred, look back upon that period as the delirium of a national fever, filled with visions *too horrible* and painful for recollection." Speaking of Carrier at Nantes, he says, "he might have summoned hell to match his cruelty, without a demon venturing to answer his challenge." "Blood" indeed, he says, they saw "stream in such quantities, that it was necessary to make an artificial conduit to carry it off."

Thus the dreadful scene of retribution and vengeance BEGAN, and *but began*:—the blood of the martyrs of Jesus, shed on so many occasions by this guilty land, was to be avenged, not by one, but by a round of judgments. This un-

heard-of state of things, in which "France had lost her king and nobles, her church and clergy, her judges, courts, and magistrates, her colonies and commerce"—in which "the greatest part of her statesmen, and men of note, had perished by proscription, and her orators' eloquence had been cut short by the guillotine," was now to change, and a new scene was to be opened. After the fall of Robespierre, the terrors of the Revolution began to ebb and recede; and France, still possessed of one powerful engine, "*her army and her ambition,*" was now to be the Lord's instrument of vengeance to other nations.—From 1793 to 1796.

3. "And the third angel poured out his vial upon the RIVERS and FOUNTAINS OF WATERS, and they became blood. And I heard the angel of the WATERS say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For *they have shed the blood of saints and of prophets,* and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

By "rivers," I understand *the* RICHEST *and most* FERTILE *parts of the empire;* and by "fountains of waters," those parts or places which are more eminently *the head-quarters, the principal possessions, sources of the revenues, and where the*

treasures are deposited, of THE CHURCH; or, in other words, what especially belongs *to ecclesiastical concerns,* and *chief ecclesiastical rulers.* And by these being "turned into blood," that such places shall be the scenes of unusually murderous, cruel, and protracted warfare, attended with robbery, spoliation, and rapine.

Accordingly, immediately after "the reign of terror" in France, we find that Divine vengeance and retribution fell upon those Papal nations and states more immediately connected with, and contiguous to, the Papal dominions; those which were most distinguished for enormous wealth, valuable treasures of art, and of the greatest beauty and fertility. One of the most extraordinary individuals of any age or nation, was at this moment raised up to guide the course of the French Revolution into these countries; and in their turns, Sardinia, Austria, Switzerland, Venice, and Italy, with the great cities of ROME, Genoa, Milan, Mantua, Naples, Florence, &c., may be said, for eight or ten years, to have successively become "a mass of gore, and the seats of perhaps the most destructive war that ever raged." These nations and cities were particularly the strongholds of Popery, and had been pre-eminently forward in the persecutions of the disciples of the Lord Jesus: accordingly, this is the reason assigned for their judgments: "For they have shed the

blood of saints and of prophets, and thou hast given them blood to drink!"—From 1796 to 1806.

4. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give him glory."

France, as the Lord's instrument of vengeance under the former vial, was, with the exception of the last year or two, a republic. But after the complete humiliation of the Emperor of Austria, and his consequent renunciation of the headship of the Roman empire, the Emperor Napoleon, who had already been crowned King of Italy, instantly became the "SUN" of the western Roman world, and its "seventh head." A new scene again opened, and it is said, "power was given unto him to scorch MEN with fire"—that is, to exercise a most tyrannical and arbitrary sway; not over any particular nation or peoples, but over "men" in general. Accordingly, instead of cherishing and fructifying the earth with a salutary and genial warmth, the rays of this political Sun scorched with all the fury of an intolerable military despotism, not alone the rivers and fountains of waters—the head-quarters of the riches, wealth, and influence of Popery—but it extended to the remoter nations

of Europe; and during the next six years, from 1806 to 1812, Spain, Portugal, Prussia, Russia, Sweden and Denmark, and if not the soil, the blood and treasures, of England, felt its most malignant and withering influence. And it is said, by Him who well knew the effects of these judgments, that "men blasphemed THE NAME OF GOD, which had power over these plagues."

5. "And the fifth angel poured out his vial upon the SEAT *of the beast;* and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

The throne of the Roman Empire, or of the great monstrous wild *beast* of Daniel's vision, or of the infidel *beast*, as described in Rev. xvii. was now, on Napoleon's becoming the seventh head, transferred to France. This vial, therefore, concerns that kingdom, and exhibits the downfall of the short-lived imperial power of its emperor, and refers to one of the most memorable and important reverses the world ever witnessed. France, which had on all occasions been the foremost to shed the blood of the saints, and to be the tool of Popery; whose history from age to age is stained with the successive persecutions of the Albigenses and Waldenses, with the massacres of St. Bartholomew, and the later persecutions of Lewis XIV., was yet to drink

more deeply the bitter cup of Divine wrath! At one fell blow, hundreds of thousands of her best troops perished, in all the agonies of defeat, rage, and disappointment, in the wilds and snows of Russia; and of one of the finest and best-disciplined armies the world ever saw, not a tenth part returned to tell the tale of destruction. For three successive years, nothing but defeat, disgrace, and mortification, with a tremendous loss of human life, attended the march of those armies, whose steps on former occasions were wont to be attended with victory and conquest.

It is very remarkable, as Mr. Faber expresses it, that "the undisguised principle on which the allies embarked in their final war against Bonaparte, was no other than the charateristic badge of the fifth vial. They did not fight to restrain the French Emperor within reasonable bounds; but they fought to DETHRONE him. Without the least reserve they declared that their principle in the year 1815 was the very same as their principle in the year 1814; in other words, they unequivocally declared that *they fought exclusively against the* THRONE *of Napoleon.* Success attended their efforts, because prophecy had foretold, respecting the seventh form of the Roman government, that, *when it cometh, it must continue a* SHORT *space.*" And in adverting to the history of this period, one is struck with the determined and infatuated ob-

stinacy of Napoleon, in refusing on all occasions to listen to terms of accommodation, till it was too late. It can be compared to nothing but that judicial hardness of heart, exhibited by Pharaoh on the deliverance of the Israelites from Egypt; and can only be accounted for, by the necessity that existed that thus it should be, in order to the infallible accomplishment of prophecy.

The remaining part of this vial, in strict accordance with the symbolical language of the former one, which speaks of *this throne* as "the sun," then names its natural consequences;—that it shall be "FULL OF DARKNESS;" that they shall gnaw their tongues for pain, shall blaspheme the God of heaven, and *repent not* of their deeds. How far this has agreed with the actual state of things, every one at all conversant with passing events has full power of judging. France is still the same: the characteristics by which infidelity is delineated in the Prophetic Scriptures, and other parts of the word of God, are fearfully predominant through all ranks of society, and in all parts of that kingdom: and so far from repenting of their deeds, they FORGET GOD, and would shut him out of the world he has made. A more awful state—a state more ripe for overwhelming judgments—it is almost impossible to conceive!—From 1812 to 1815, which ends the sixth seal.

SEVENTH SEAL.

"And when he had opened the seventh seal, there was SILENCE IN HEAVEN about the space of half an hour."

In endeavouring to give the interpretation of this seal, consistency appears to require, that we should consider it to be of the same general description and purport as the former ones—that is, 1st. That it should have a distinct and determinate meaning of its own; and not involve, as is generally supposed, the seven trumpets: 2d. That it should form a regular continuation of the same historical events, and have a reference to the same previous object: and 3d. That it should have, as on former occasions, the SEAL of empire attached.

Now, admitting for a moment that the interpretation I have given to the former six seals is correct, it must follow, that the operation of the SEVENTH is now *rapidly going on;* and that for the last nineteen years we have been *living under its influence.* For, as the commotions and wars which characterized the sixth seal and first five synchronical vials, ceased after the battle of Waterloo, in 1815, and were succeeded by a *most remarkable and* PERMANENT CHANGE in both the civil and ecclesiastical affairs of Europe; the period which has succeeded, and which has unquestionably *a character of its own,* must form

the subsequent, and, as there is but one other, the LAST seal.

In looking back on the fifth and six seals as the harbingers of the final downfall of Popery, one cannot but be struck with the different means that were used in each, for the accomplishment of the proposed end. Under the fifth, the wound which this anti-christian hierarchy received was effected by the diffusion of the light of Truth, by the faithful preaching of the Gospel, and by the abundant influences of the Holy Spirit. Under the sixth, all its moorings were loosened, and it was set afloat, preparatory to its final destruction, by revolution, war, and violence, and by the prevalence of Infidelity and Atheism. The character of the seventh is widely different from either of the above: it is neither that of *expectation*, nor of *retribution*, but it is the character of SILENCE—of most awful suspense: a state in which all calculation is set at defiance, and the mind feels at a loss what is to come next. It is an interval—a pause in the work of desolation—such perhaps as preceded the Deluge during the building of the ark, or such an one as preceded the destruction of Jerusalem after the death of Christ;—and it is here signified by four angels holding "the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

The event which marked its opening, and gave it the SEAL of empire, was the final ABDICATION *of the Emperor Napoleon.* After the achievement at Waterloo, on the 18th of June, there was a most awful and remarkable pause, suspense, or "*silence,* for half an hour," or fifteen days, in the political universe, among the powers of government—or, as it is here termed, "heaven"—that is to be found in the whole range of history. Armies of almost all the nations in Europe, amounting, according to a declaration made by Lord Castlereagh in the House of Commons on February 19, 1816, to 1,140,000 men, were actually on the soil of France; and which, had the war continued two months longer, would have increased to a million and an half:—these, in common with their sovereigns and fellow-subjects, were in a state of breathless suspense regarding the issue of events; when, on the 3d of July, exactly fifteen days after the battle, the opposition of the French authorities to the will of their conquerors ceased, and peace was certain! During this season of suspense, Napoleon, on the 23d of June, solemnly signed his final abdication; and thus gave the LAST SEAL of the authority of the Roman empire, of which he was the seventh and last head, to the state of things brought about by his own defeat and dethronement! This great act is confessedly connected with an epoch in the history of

Europe, as important as has ever been recorded. It was one in which the interests of the church of Christ, involved as they are in the existence of the Papacy, were vitally affected: and it left the Roman world, for the first time, *without a head;* thus stamping upon it a most permanent change! These are facts, which no nearness or distance of time to ourselves can possibly affect: and they are facts which possess such distinctive marks, as, under all or any circumstances, identify them as belonging to those eras of the world which are the subjects of prophecy.

And I am not acquainted with *any* other acts, having the legitimate seals of the Roman empire, *besides the* SEVEN *that have been above explained,* which will stand the test of this application of the three axioms I first laid down. The deposition of Augustulus the last Emperor of the West, and the extinction of the Eastern empire in the person of Constantine Paleologus, were similar events to the fall of Napoleon; but they wanted the seal of empire, and therefore, as will be shortly noticed, come under a different series of symbols! With the most charateristic significancy, therefore, are these seven great epochs represented by the opening of seals; and thus remarkably do they fit "the *aspiring heads*"—"the MOUNTAIN TOPS whence mists have rolled away"—of eccleslastical history:

the first four marking the rise of that tyrannical power which usurped so fatal a dominion over all other churches; and the last three marking its irremediable fall.

As, however, the duration of the seventh seal has *yet to run out*, and therefore this awful consummation has yet to take place, the question will naturally be asked,—How the events of a period, merely having the character of "silence," can operate so as to bring about such an all-important termination? In reply I would observe, that as the complicated events of the sixth seal were arranged and explained by the *first five* vials; so, in like manner, those of the more simple and quiet character under this seventh seal, will be found to be explained by the *sixth* vial: and that THERE we shall find what the nature of that silent operation is, which at the present moment must be rapidly going on, to produce this great result. But as this vial contains the symbolical representation of TWO *such silent operations*, one of which is connected with the ceasing of the sixth or Turkish "*trumpet*," it will serve to place the subject in a more striking point of view, if, before we proceed with its explanation, we consider the whole series of trumpets up to this point of time.

Of the six distinct subjects of Old-Testament prophecies that were noticed as having to be fulfilled at the time of the Apostle John, and which it was argued were likely to be amplified and explained by the Revelation which he was commanded to write, only two have yet come under our consideration—viz. those relating to the history of POPERY and INFIDELITY. There yet remains *the destruction of the* UNDIVIDED *Roman Empire—the division of the Western Empire into* TEN KINGDOMS—*the rise of* MOHAMMEDANISM *on the ruins of the Eastern Empire*—and, *in the* DISRUPTION OF ALL THE GENTILE MONARCHIES *in one indiscriminate ruin, the fall of all the above three horrible systems of apostasy.* With regard to all these, AS FAR AS THEY HAVE BEEN ACCOMPLISHED, the voice of history is clear and distinct, that they have been brought about by a series of events the very reverse of those connected with the seals of empire, and yet that each event has in an equal degree possessed the marks and properties of a prophetical æra.

The nature of the events signified by THE TRUMPETS, may be briefly summed up in the following particulars:

1st. They have been produced, not by means of international wars, but by the instrumentality of barbarous nations situated BEYOND *the bounds of the Roman earth.*

2d. They have been caused by great external violence, of the nature of INVASIONS, RAPID CONQUESTS, and COMPLETE OVERTHROWS. And

3d. They have uniformly been characterized with the very worst evils attendant on war; such as *indiscriminate slaughter, rapine, devastation,* and EXTERMINATING RUIN.

They are therefore, with the highest regard to the propriety of symbolical language, and as contrasted with the former series of events, denoted by the SOUNDING OF TRUMPETS.

FIRST TRUMPET.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

Previous to the sounding of this trumpet, *or to this first epoch of destruction,* there were great wars and commotions; which are named in the 5th verse of this chapter, as "voices, and thunderings, and lightnings, and an earthquake;" and which probably allude to those which were occasioned by the admission of the GOTHS—who even from the time of Constantine had been perpetually at war with the Romans—into the empire, by the Emperor Valens, in the year 376. They had been kept in a state of apparent subjection by the firm and temperate character, and by the war-like abilities, of

Theodosius; on whose single life the safety of the tottering state seemed to depend. But no sooner was this great prince laid in his grave, than the FIRST *eruption* of these Northern barbarians, THIS GREAT NORTHERN HAIL-STORM, took place—A. D. 396—and descended upon the whole "earth," or empire, with such overwhelming and impetuous destruction, that it might well be compared to "hail and fire mingled with blood." The *political* consequences of such a desolating invasion are here expressed by what would take place in the natural earth from such a storm. As in the one case "a third part of *the trees*, and all *green grass*, was burnt up," or *parched*—by which its beauty and fertility would be destroyed—so, on the other hand, a third part of the lustre, dignity, and comforts of the higher orders, or the "trees" of society, being gone; and the prosperity of the inhabitants in general, or "the green grass," being destroyed; the beauty and glory of the empire would have departed. And such was the situation of the Roman Empire in consequence of this tremendous invasion. Under the terrible ALARIC, the fertile fields of Greece were in the first place ravaged and laid waste. The whole territory of Attica—"Corinth, Argos, and Sparta—yielded without resistance to the arms of the Goths:" their villages and cities were burnt, their males massacred, and their beautiful females driven

away like cattle. Alaric then turned his arms upon Italy, and passed over Pannonia, Istria, and Venice; and after a third attempt *took and sacked Rome itself;* and then marched into the southern provinces of Italy, where he settled; but which in the year 414 his successor evacuated, and passed over into Gaul.

In the mean time another army of barbarians—the Vandals, Suevi, and Burgundians—from the cold regions of the North, burst upon the banks of the Upper Danube, and likewise passed into Italy, besieged Florence, and threatened Rome. Being stopped in this quarter, they passed the Rhine and invaded GAUL: and "this memorable passage," says Gibbon, "may be considered as *the fall of the Roman Empire in the countries beyond the Alps;* and the barriers which had so long separated the savage and civilized nations of the earth, may be considered *from that fatal moment levelled with the ground.*" After spreading dreadful ravages throughout this country, they, in the year 409, entered *Spain*, where "at length," says the above historian, "satiated with carnage and rapine, and afflicted by the contagious evils which they themselves had introduced, they fixed their PERMANENT seats in the depopulated country."

SECOND TRUMPET.

"And the second angel sounded, and as it were a great mountain burning with fire was cast

into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

The second great epoch in the destruction of the empire, was when the Huns, in the year 433, under their powerful and renowned monarch ATTILA, who was emphatically called "the Scourge of God," were cast upon it, and with savage ferocity followed the steps of the former invaders. "They first wasted Thrace, Macedon, and Greece, putting all to fire and sword." "The whole breadth of Europe, as it extends five hundred miles from the Euxine to the Hadriatic, was at once invaded, and desolated, by the myriads of barbarians whom Attila led into the field." "Words the most expressive of total extirpation and erasure, are applied to the calamities which they inflicted on the SEVENTY CITIES of the Eastern Empire." In the year 450 he invaded Gaul, which he ravaged with savage barbarity. After which he turned his arms towards Italy, took and destroyed AQUILEIA, and that so completely, that the succeeding generation could scarcely discover its ruins. "The victorious barbarian pursued his march: and as he passed, *the cities of Altinum, Concordia, and Padua* were reduced *to heaps of stones and ashes. The inland towns*, Vicenza, Verona, and Bergamo,

were exposed to the rapacious cruelty of the Huns: the rich plains of modern Lombardy were *laid waste:* and the ferocious Attila boasted that *the grass never grew on the spot where his horse had trod.*" And all the places between the Alps and Apennines were filled "with flight, depopulation, slaughter, servitude, burning, and desperation." He "alternately insulted and invaded," says Gibbon," the East and the West, and *urged the rapid downfall of the Roman Empire.*"

Thus was a "burning mountain," or kingdom, cast into the "sea," or that part of the Roman world which had been placed in *a state of the most violent agitation and disorder* by the preceding trumpet. A third part of it thus became again drenched with blood: a third part of the inhabitants died: and the third part of THE CITIES—the emporiums, or means of trade and commerce, as "ships" are to the literal sea—were destroyed. But the beauty and significancy of this application of the symbols of this trumpet admit of a still finer illustration. A burning mountain cast into the sea, whatever mischief it might do during the period it was on fire, would in time *be extinguished.* And this was the case in a remarkable manner with the kingdom of the Huns. In the first place, Attila himself was *suddenly and prematurely seized by the hand of death,* as he was meditating a march to Rome, from which purpose he had been di-

verted the previous year; and in the next place, the Huns, after the loss of their leader, returned *without the bounds of the empire*, and, unlike the other barbarous nations, although they had left such deep and permament traces of their inroad, never had a fixed settlement within it: it is the language of Gibbon, speaking of the fate of this people, "and finally *extinguished the empire of the Huns.*"

THIRD TRUMPET.

"And the third trumpet sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were bitter."

The next great name that appears in the destruction of the Roman Empire, is that of the formidable GENSERIC; and it is a name that is classed by Gibbon, as being of equal rank, with that of Alaric and Attila! He is termed a "star fallen from heaven;" which means *an individual having an ecclesiastical character, fallen from the political firmament:* for where stars are placed must be the firmament, or "heaven;" and therefore, in symbolical language, the political universe is "heaven," as was explained under the seventh seal.

Now this interpretation will strictly apply to

GENSERIC, who did not, like Alaric and Attila, fall from *beyond the bounds* of the empire, but he *succeeded* his brother Gonderic, as King of the Vandals in Spain, where, as has been already noticed, this people settled under the first trumpet: he therefore fell from the political firmament of the empire. And he may deserve the appellation of a "star," or "*angel of a church*" (Rev. i. 20), inasmuch as he was the propagator and champion of the Arian heresy, and the ruler in ecclesiastical affairs wherever his conquests extended. In this respect his fiery and desolating course is, with strict regard to symbolical language, designated by the words "*burning as it were a* LAMP;" for his name stands in dreadful pre-eminence, not merely as a destroyer of nations, but as a ruthless and savage PERSECUTOR of the Lord's people. Gibbon says, "the cruel and absurd enterprize of *subduing the* MINDS of a whole people, was undertaken *by the Vandals* ALONE. Genseric himself, in his early youth, had renounced the orthodox communion; and the APOSTATE could neither grant nor expect a sincere forgiveness. He was exasperated to find that the Africans, who had fled before him in the field, still presumed to dispute his will in the *synods* and *churches;* and his ferocious mind was incapable of fear, or of compassion. His catholic subjects were oppressed by intolerant laws and arbitrary

punishments. The language of Genseric was furious and formidable: the knowledge of his intentions might justify the most unfavourable interpretation of his actions: and the Arians were reproached with *the frequent executions* which stained the palace and dominions of the tyrant." The same historian immediately afterwards speaks of "the religious war," and says that "*persecution was made the serious and important business of the Vandal court.*"

This baneful star is said to have fallen upon the "rivers and fountains of waters"—that is, as we have above explained under the third vial, it fell upon the richest and most fertile parts of the empire, and upon those places which were the possessions, sources of the revenues, and the depositories of the treasures, of THE CHURCH. The republic of France, under the above vial, fell upon similar places; but it could not be said of this, that it burned "*as it were a lamp:*" it confined itself to secular concerns, and did not persecute for conscience sake. Genseric, in the year 439, fell upon the rich coasts of Sicily, which were called the granaries of Rome: also upon the coasts of Spain, Luguria, Tuscany, Venetia, Dalmatia, Epirus, Greece, and Sardinia. And in the year 455 he took and pillaged the city of Rome; and for fourteen days and nights gave it up to the avarice and licentiousness of his soldiers, carrying the Empress Eu-

doxia and her daughters captive. Throughout all these extensive ravages, he not only spoiled private houses, palaces, and public buildings, but he stripped THE CHURCHES of their riches and ornaments; rased them in most instances to the ground; seized their revenues; sent their bishops into exile, or to the slaughter; and maimed and tormented, in various ways, such as were nobly firm and inflexible in acknowledging the Deity of God their Saviour.

Such a "star" might well be called "wormwood," or bitterness; and from the dreadful poison it infused into the church, it is no wonder that a third part became equally bitter: and that in such a flood of heresy, which the serpent cast out of his mouth after the true church (Rev. xii. 15), very many might be carried away, "and die of the waters, because they were made bitter." And it was not until the time of Gelimer, who was an equally zealous Arian, that (in the year 530) the Vandal kingdom was subverted by the arms of Belisarius; "when the earth helped the woman," and thus "opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth."

FOURTH TRUMPET.

"And the fourth trumpet sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was

plainly intimates, that the calamities of these trumpets shall be GREATER and more TERRIBLE, and refer to events of higher importance, than the four former ones; and hence our attention is in a more special manner called to their contents, which are consequently set forth with more particularity.

FIFTH TRUMPET.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened, by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them were given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men that have not the mark of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared

unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

There being scarcely any disagreement among interpreters concerning the application of this trumpet to Mahomet and the Saracens, it will not be necessary in this place to give a more than running paraphrase.

A "star," similar to the one under the third trumpet, in the person of Mahomet, fell in like manner from the political firmament, Arabia Felix being within the limits of Syria, one of the four kingdoms into which Alexander's conquests were divided. The religion and false doctrines which he propagated are said to come from hell, or the "bottomless pit:" and to have darkened the "sun," the throne of the empire; and the "air," the world in general. With this

apostasy came an immense army of terrible invaders, who had their commission to "hurt" all the earth, except the small remnant of the true church—those who had the "mark of God in their foreheads;"—but which commission was only to "*hurt*," that is, to ravage and scourge; not to "*kill*," or destroy and overturn. Accordingly it is observed, that though on several occasions they besieged Constantinople, and even plundered Rome, yet that they did not make themselves masters of either of these places.

The time to which this commission was to extend, was "five months," or 150 years; which are reckoned from the year 612, when Mahomet fled from Mecca to Medina and first began to propagate his religion by the sword, to the year 762, when the Caliph Almanzar built Bagdad, and called it the City of Peace. From this time the Saracens became a settled nation, and ceased to make those extensive and rapid conquests which had formerly distinguished them; and their wars from henceforth were more like the ordinary contests of other nations.

They were to "torment" so dreadfully, and to bring such calamities upon the earth, as should make men weary of their lives. Their strength was chiefly to consist in their numerous cavalry; the Saracens through all ages having been famous for their horses and horsemanship. They were to wear, as their common attire,

those ornaments which others consider as badges of royalty; their turbans "being crowns of gold." They wore beards, as men; and plaited or flowing hair, like women. Their strength and rapacity were as the "teeth of a lion;" and their rapid career, as "many horses running to battle."

It is further added, that wherever they carried their arms they should establish the venom of a false religion—"they had stings in their tails:" and that they should have a king over them, whose name is the "*Destroyer*," standing in the double relation of a *temporal* and *spiritual* chief; such as were Mahomet and the caliphs his successors, whose distinguishing official denomination was, "The Commander of the Faithful."

It is remarkable that no "THIRD PART" is mentioned here, as in the former trumpets—there is no limit to their devastations, but in favour of the servants of God. Accordingly, as Bishop Newton observes, "It sounds incredible, yet most true it is, that in the space of eighty, or not many more years, they subdued and acquired to the diabolical kingdom of Mahommed, Palestine, Syria, both Armenias, almost all Asia Minor, Persia, India, Egypt, Numidia, all Barbary even to the river Niger, Portugal, and Spain. Neither did their fortune or ambition stop here, till they had added also a great part of Italy, as far as the gates of Rome; moreover, Sicily,

Candia, Cyprus, and the other islands of the Mediterranean Sea."

SIXTH TRUMPET.

"And the sixth trumpet sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

At the conclusion of the last trumpet it was said, "one woe is past; and, behold, there come *two more* woes hereafter." As no very particular distinction is marked between the first and

second "woes"—they being the same in kind, and both relating to the Mahommedan faith, and to two nations whose manners and customs were in many respects very similar—the above notice may be given to distinguish them, and more strongly to separate each period. As the former related to the SARACENS, so the present one, with equal clearness, and with scarcely an opposing voice, belongs to the TURKS, as will be abundantly demonstrated from the following particulars.

1st. It relates to a people who were settled upon the *river* EUPHRATES! And it is well known, to all conversant with history, that the Turkish empire was originally divided into four principal sultanies, bordering on the river Euphrates—which great river subdivided their dominions, and drew all its waters from their territories—namely, those of Bagdad, Damascus, Aleppo, and Iconium; or, as expressed by Gibbon, "of Persia, Kerman, Syria, and Roum."

2d. This people, it is said, were prepared by God to "slay" for a period of 391 years; a prophetic "year, month, day, and hour" amounting to that length of time. And the Turks were a "woe" to the Roman earth, from the capture of Prusa in Bithynia, in 1327, by Othman, who has given his name to the whole race, to the peace of Passarowitz, in 1718, by which a termination was put to the sanguinary wars between the Ottoman and Christian powers.

the kings of the East might be prepared. And I saw three unclean SPIRITS like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

Having occasion to speak of the *signs of the times* under the "Fifth period" of this work, and before it was intended to write this Introduction, the contents of the above vial were there prominently brought forward, as exhibiting the present aspect of the world, drawn by the pen of Jehovah himself; and as performing to the church the office of a living prophet. On this account, it will be necessary but very briefly to particularize them in this place, and that only to shew the connexion of the subject; as what is hereafter advanced, will be easily found by a reference to the Index at the end of the volume.

The first event noticed, is the DRYING UP OF THE OTTOMAN EMPIRE; and it is a fact at the present moment too strongly marked to escape

the most sluggish observation, that this once-formidable power, the terror of whose arms, conquests, and atrocities, are found written in deeply legible characters in all the histories of modern Europe, is now, like an expiring taper, glimmering, and but faintly glimmering, in the socket. The ceasing of the sixth trumpet must therefore be *very near* at hand; or, as it is otherwise expressed, "*the second* WOE" must be nearly "past." And perhaps the attention of mortals was never called to an event of greater importance than this: and it is strongly impressed upon my mind, that we have this clear, distinct, unequivocal, and I may add timely, notice given of it, that we may be prepared for those overwhelming judgments of which it is the awful prelude and signal! There appears to be no sound connected with the events of time, that should have a more astounding import on the minds of the present generation than these—"BEHOLD, THE THIRD WOE COMETH QUICKLY!"—for when "the way of the kings of the East" is fully "prepared," which it will be on the complete extinction of the "second woe," it is indeed most appalling to contemplate what will then happen!

I have elsewhere given the opinion, that I believe these "kings of the East" to be *real kings;* and I will not say that they are not those

typified by Ezekiel in the the tenth chapter of his prophecies :—" And, behold, six men came from the way of the higher gate, *which lieth toward* THE NORTH, and every man a *slaughter weapon* in his hand." At all events, whether alluded to in this awful prediction or not, I believe these kings to be, not, as is generally supposed, the Jews, but rather the appointed instruments of the Lord's vengeance on a guilty world; and that, from many concurring and analogous circumstances—some of which will be hereafter noticed—it is by no means difficult to shew who they are likely to be, and from whence the danger is to be apprehended.

The second event here noticed, which is now in silent operation, is the going forth of three UNCLEAN SPIRITS, which are striving with each other throughout the whole extent of Europe, but particularly in the nations of the West, for dominion and power. These, as here described, are Despotism, Infidelity, and Popery : and their effects, as already but too apparent, may be seen, like successive flashes of lightning before an approaching storm, in the political struggles that are going on in France, Spain, and Portugal; in our own country; and more quietly, but just as truly, in Germany, Switzerland, and the Italian States. The issue of these conflicting struggles is stated to be, to gather "*the kings*

of the earth"—that is, the kings of the prophetic earth—and likewise "*of the whole world*," "to the battle of that great day of God Almighty."

There is something inexpressibly solemn in this annunciation,—to gather together the kings of the "whole world"—to gather them together to "a battle"—and to gather them together to the battle of that "*great day of God Almighty*." And this annunciation being followed up with an idea of its EXTREME SUDDENNESS, and an earnest admonition for all to be ON THEIR WATCH; and, further, to name THE PLACE where this great gathering is to be; surely implies that something of a most awful nature is to take place! But these events, of which such alarming intimation is here given, evidently belong not to the silent and quiet operations, now going forward, of the seventh seal and sixth vial; they must, therefore, relate to the seventh and last trumpet, and to the seventh and last vial.

Before, however, proceeding to their consideration, I would just give the extract from a speech made by the late Mr. Canning in the House of Commons, December 12, 1826; and that at a time when the collision of the above three "spirits" was by no means so apparent as at present. "I dread war," was his acute and penetrating remark, "from an apprehension of the *tremendous consequences* which might arise

from any hostilities in which we are now engaged." He then goes on to say, that his dread arose, not "from contending nations, but from contending PRINCIPLES;" that "he feared the next war which should be kindled in Europe, would be a war not so much of armies as of OPINIONS"—"the more *fatal conflict of opinions.*" "It is the contemplation of this *new power*," he adds, "in any future war, which excites my most serious apprehensions." "The consequences of *letting loose the* PASSIONS, at present chained and confined, would be to produce a *scene of desolation* which no man can contemplate WITHOUT HORROR!"

SEVENTH TRUMPET.

The first direct announcement that is given of this "woe," is in Rev. x. 7, in these words: "But in the days of the voice of the seventh angel, when he shall begin to sound, THE MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the prophets."

In the following chapter it is then said, verse 15, "And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;* and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We

give thee thanks, Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there were seen in the temple the ark of his testament: and there were *lightnings*, and *voices*, and *thunderings*, and an EARTHQUAKE, and GREAT HAIL."

The sounding of this trumpet I consider, as above noticed, will commence when, *at the moment* of the extinction of the Turkish empire, the way is prepared for "the kings of the East;" and we can have no reason for supposing that it will be of a character less terrific than those already accomplished, of which series it forms the termination. Indeed, the most correct idea we are enabled to form of what we may expect from it, must be drawn from the analogy it will bear to the former *six trumpets*, and to the application of the axioms which uniformly mark *prophetical eras*. Accordingly, *as one of the latter*, we may with certainty conclude that the seventh trumpet will form an important epoch in the world; that it will be identified with the

affairs of the church of Christ; and that it will be attended with permanent changes. *As a trumpet*, we may with equal certainty conclude, that, like all the former ones, it will be produced by the instrumentality of strange and less civilized nations; that it will be characterized by invasion, rapid conquests, and overthrows; and that it will be attended with the horrors of war in their most dreadful forms. And, finally, *as a woe trumpet*, we have, I fear, too much reason to conclude that it will form the dreadful counterpart of the Saracenic and Turkish conquests! Producing, however, such an important consummation, as "the kingdoms of this world becoming the kingdoms of our Lord and of his Christ," we are sure it must be attended with the overthrow of every existing kingdom; and likewise, from the last verse, in which it is said there shall be "lightnings, and voices, and thunderings, and an earthquake, and great hail," that there will be dreadful COMMOTIONS, a REVOLUTION, and a NORTHERN INVASION. We are likewise sure, from the language of the elders in their adoration before the "Lord God Almighty," that it is a time of extreme "WRATH" and vengeance; and also that, with whatever indifference it is viewed by men, it is the theme of the highest interest in the invisible world!

We will, however, proceed to the contents of the seventh vial.

"And the seventh angel poured his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

This vial I consider performs the same office to the seventh trumpet, as the former six vials have done to the sixth and seventh seals; that is, it amplifies the events, and arranges them in a methodical order. After the universality and final nature of this plague are first asserted, the *effects* of the warring of the three unclean spirits of the former vial are then represented. It is said, first, there will be *great commotions*—"voices, thunders, and lightnings;"—that these will be followed by a GREAT REVOLUTION, so "*great*

and mighty" as was never before seen. From this it appears, that the spirit of *insubordination* and *infidelity* which now agitates the nations, will ere long become universally TRIUMPHANT, and produce the GREATEST REVOLUTION THAT EVER WAS KNOWN; and which, in its wild and lawless career, will cause "the great city to be divided into three parts, and the cities of the nations to fall." What is the meaning of the great city being divided into three parts, and the falling of the cities of the nations, time only can fully explain; and we may be assured time *will* explain it; and that, whether it means the Western empire being divided into three parts, instead of ten, and the cities of nations losing all that gives them importance as cities, it too surely implies very great calamities.

Reference is then made to another of the "unclean spirits," as feeling the effects of this revolution—that of Popery, represented by "great Babylon;"—and of this it is said, that NOW it "came in remembrance before God, to give unto her the cup of the wine of the FIERCENESS OF HIS WRATH! In this second "great" revolution, therefore, it appears that this apostasy will FINALLY FALL. And the same inference will be found drawn in a subsequent part of the work, in explaining, from the 17th chapter of the Revelation, where it is said, "The ten horns which thou sawest upon the beast, shall *hate the whore,*

and make her desolate and naked, and shall eat her flesh, and burn her with fire. For God *hath put it in their hearts* to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God be fulfilled. And the woman which thou sawest is that GREAT CITY, which reigneth over the kings of the earth." And it is an awful coincidence, that these ten horns, on this beast of infidelity, are (ver. 3.) UNCROWNED; that is, the ten nations are in a state of revolution!

Another effect of this state of things is, that every one of these kingdoms, large and small, shall "FLEE AWAY, *and* NOT BE FOUND." Under the former revolution, that of the sixth seal, it is only said they were to be "*moved out of their places,*" and so it happened; but under this greater convulsion they are ENTIRELY TO DISAPPEAR!

The remaining verse belongs to the last of the "unclean spirits," Despotism; and relates to a great NORTHERN INVASION, and that of a most terrific description. It is this part of the vial which I apprehend belongs more immediately to the sounding of the seventh trumpet; and that which will in its effects cause THIS "SPIRIT" to triumph over Infidelity, as Infidelity had previously triumphed over Popery.

This interpretation also appears to confirm the supposition, which will be found hereafter

expressed, that Russia is destined to act an important part in this awful tragedy. And this idea receives additional force from the following considerations :—

1st. From the great probability there appears of Russia succeeding to the empire of Turkey, and thereby standing in the same position with regard to it as the "second woe," as that in which Turkey stood to the Saracens as the "first woe:" in other words, standing in the same position with regard to Turkey, as Turkey stood to the Saracens.

2d. From Russia thereby, whenever this shall take place, becoming possessed of the dominions which constituted the ancient kingdom of Syria; and, in consequence, becoming the "king of the North" of Daniel, chap. xi.; and as such, the king who shall perform the exploits named in the 40th and following verses of that chapter, and whose end is in those verses recorded.

3d. From Russia, whenever she obtains this relative position with regard to the nations of the West, becoming, in connection with the king of Egypt, or the "king of the South," one of the "*kings of the East;*" if, indeed, real kings *are* intended by such expression in the sixth vial.

4th. From the Russian kingdom being raised up from those very people who, on the sounding of the first trumpet, overturned the ancient Roman empire, and to which the same symbol

of "HAIL," in the case of Alaric, is applied. And

5th. From Russia, as being thus possessed of Turkey, and having thereby a place in the *political firmament* of the prophetical empire, answering, as was above observed of Genseric, to the exact phraseology of the symbol, in being said to fall "*from heaven:*" "And there fell," it is said, "a great hail, *out of heaven.*"

Dr. Pinkerton, in a work just published, entitled "Russia," and who, from his long residence in that country and his extensive means of information, is well qualified to give an opinion, after enumerating the extent of her military and naval strength, makes the following observation. "Russia has not yet attained the maturity of her strength: remain stationary she cannot: and who is able to predict her future greatness, or to tell how far her limits may yet extend? Had Russia a revenue equal to that of England, her armies, under an enterprising spirit like Peter the Great, might soon overrun a great part of Europe. How desirable is it, therefore, that education and the pure principles of the Gospel should extend their influence among the nations of that mighty empire; so that *this colossal power, raised up by the Almighty* IN THESE LATTER *days to fulfil His* INSCRUTABLE DECREES *—raised up from the descendants of those very tribes that once overturned the Roman empire in the meri-*

dian of its civilization, and which has now assumed such a commanding position on the frontiers of Europe and Asia—may become the minister of peace and happiness, and not of desolation and thraldom to the human race." (p. 17.) I would merely add to this testimony that of the Emperor Napoleon, who is said frequently to have declared, "that the Russian ascendancy would be the destruction of Europe." (See Sir W. Scott and others.)

The connexion of the great events which have just been considered with the preservation of a "sealed" people—with "the battle of that great day of God Almighty"—with the restoration of the Jewish nation—and with "the kingdoms of the world becoming the kingdoms of our Lord, and of HIS CHRIST"—as these subjects will form very prominent features in the after parts of this work, it will be unnecessary further to enlarge upon them in this Introduction. I will therefore conclude by expressing the conviction of my own mind, that, whilst we should all "sigh and cry for the abominations of the land," and humble ourselves as a nation before God, if so be that mercy may yet be found; yet that in the prospect of these awful times, disastrous and personally calamitous as they will be, it is at once the duty and privilege of every believer to contemplate them with the same composed

frame of mind, with which they are said to be contemplated in heaven; and which is in various places expressed in this wonderful book of the Revelation. For if these things are the theme of thankfulness, and praise, and glory, among the saints and happy spirits before the throne of God and the Lamb, they should be *no less so* the theme of animated devotion and holy joy with the Lord's people on earth! It is undoubtedly theirs to look beyond the present darkened and surcharged atmosphere—to the righteous dealings of God therein—to their own everlasting safety in Christ, their exalted Head—to the dishonour now done to His great Name being for ever effaced—and to the new and glorious dispensation which will ere long arise on the world. We may all, therefore, with a firm reliance on our covenant God and Father in Christ, join with Cowper, the poet of the New Testament, in saying,

"Haste then, and wheel away a shatter'd world,
Ye slow-revolving seasons! we would see
(A sight to which our eyes are strangers yet)
A world that does not dread and hate His laws,
And suffer for its crime; would learn how fair
The creature is that God pronounces good;
How pleasant in itself what pleases Him."

THE PROPHECY.

"AND when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And He said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afterwards afflict them FOUR HUNDRED YEARS. And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." GEN. xv. 12—14. (*See also* ACTS vii. 6, 7.)

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the FOUR HUNDRED AND THIRTY YEARS, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night much to be observed unto the Lord for bringing them out of the land of Egypt: that is that night of the Lord to be observed of all the children of Israel in their generations." EXOD. xii. 40—42. (*See also* GAL. iii. 17.)

PART I.—PERIOD I.

THIS first chronological prophecy on the records of the holy Scriptures, was given to Abraham in connexion with the promise of his son Isaac, and a "seed numerous as the stars of heaven," and refers to the rise, subjugation, and great deliverance of that seed from Egypt. It commences with the spring-head of the nation of Israel—the calling of Abraham from a land of idolatry; separating him from the rest of the world, that he and his family might be the depository of the oracles of Jehovah, and the recipients of the types, promises, and prophecies which were to shadow forth and represent the coming of Him who was to be the *Desire of all nations*, and the great atoning sacrifice for sin. It includes the first epoch of the wonders of the Jewish history—the days of its youth;—and may be considered as a new foundation laid for the visible church of God, Abraham being called the father of the faithful, and a pattern for believers in all ages; the "blessing of the God of Abraham, and of the God of Isaac, and of the

God of Jacob," being the invocation that has re-echoed from the lips of God's people from that period to the present, whatever the external aspect of the church may have been, or perhaps ever will be.

It embraces the lives of Abraham, Isaac, and Jacob; of Joseph and his brethren, the heads of the twelve tribes of Israel; and includes the cruel bondage of their descendants in Egypt, and the wonders and miracles done at the court of Pharaoh through the instrumentality of Moses and Aaron, up to the night of their memorable exodus and great deliverance. The whole of this period of four hundred and thirty years is throughout, the space of time in which they dwelt in lands and countries in which they were strangers, first "tabernacling in tents, having no certain dwelling-places;" and subsequently, from the time of Joseph, living in the land of Egypt, partly under the sunshine of royal favour, and partly under the grinding yoke of royal oppression.

The peculiarities that appear in this chronological date are chiefly the following:

1st. *It has two durations assigned to it—namely, four hundred, and four hundred and thirty years.*

The former, that of four hundred years, was announced to Abraham in one of those gracious Divine manifestations, which form such bright

spots both in his own life, and that of his immediate posterity; giving him the blessed assurance that God was his "shield, and his exceeding great reward." The history of it is thus briefly given by Stephen, in his defence before the council: —"The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no not so much as to set his foot on: yet He promised that he would give it him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years." (Acts vii. 2—6).

The latter duration, of four hundred and thirty years, is not named until after the period had expired. On that awful night, when all the first-born of the land of Egypt were slain, from the first-born of Pharaoh that sat on the throne, to the first-born of the captive that sat in the dungeon, Moses, in relating the departure of the children of Israel, says, in the verses already

quoted, "that their sojourning was four hundred and thirty years"—and that in the "self-same day" they left, or "went out of, the land of Egypt." St. Paul also names this duration of the period in his Epistle to the Galatians (iii. 17), as including the space of time between Abraham being constituted in his seed—that is, in Christ—the head of the covenant of grace, and the giving or promulgating of the law on Mount Sinai. He says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, which was confirmed before of God, the law, which was *four hundred and thirty years* after, cannot disannul, that it should make the promise of none effect." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (ver. 29.)

2d. The next peculiarity observable is, *that the commencement of these two durations is at separate times*—the four hundred and thirty years being reckoned from the calling of Abraham, and the four hundred years from the time of Isaac being mocked by Ishmael.

The commencement of the four hundred and thirty years possesses no ambiguity or uncertainty: the events that mark it are fixed with unquestionable precision, and are—The call of Abraham from the land of his fathers,

the promise of the Messiah from his seed, and the grant of the land of Canaan. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (Gen. xii. 1—3.) "Unto thy seed *will I give this land.*" (7.) This COMPLETE GRANT of the kingdom of Canaan, "from the river of Egypt, unto the great river, the river Euphrates," which was subsequently more fully confirmed—a grant which never has, and never can be, rescinded—gives the Israelites a title to this territory, which no other people ever had to any earthly possessions. It is theirs, not merely by conquest, by long enjoyment—but it is theirs by THE GIFT OF GOD. "And the Lord said unto Abram, Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee *will I give it, and to thy seed for ever.*" "Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee." (Gen. xiii. 14, 15, 17.) Again, on God's changing Abraham's name, he said, "And I will give unto

thee, and to thy seed after thee, the land wherein thou art a stranger, all the lands of Canaan, for *an everlasting possession;* and I will be their God." (Gen. xvii. 8.) So that, although his posterity are now, and have been for so many centuries, expatriated from it, *yet it is still; and ever will be,* their own land.

The commencement of this four hundred and thirty years is further rendered remarkable, by Abraham, as the head of his posterity, sojourning for a time in Egypt;—that land from which they were, many years afterwards, so signally to depart. And as far as it regards the *parties,* the *names,* the *scene of operations,* and the *judgments on the king of Egypt,* the great deliverance which terminates this period appears to be shadowed forth by it; for it is said (Gen. xii. 17—20), "And the Lord plagued Pharaoh and his house with *great plagues,* because of Sarai, Abram's wife." "And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had."

Perhaps it is to the day on which this transaction took place, that allusion is made in one of the verses already quoted; and that it is from this day that the four hundred and thirty years are reckoned; "the *self-same day*" when "the hosts of the Lord went out of the land of Egypt."

The particular event which marked the com-

mencement of the latter duration, that of *four hundred* years, it is more difficult to determine, as none is expressly mentioned to have occurred. The time that Isaac was mocked by Ishmael, and the latter turned out of his father's house, is generally supposed to have been about this time; and the application of it to this prophecy is thus argued by the Rev. H. M'Neil, in his Lectures on the Jews:—"It is predicted, that before they entered the promised land they should be an *afflicted*, and an enslaved people: and this distinction, between the affliction and the bondage of the Israelites—the former including the latter, but not confined to it—throws light upon the difficulty which has been experienced in the period of four hundred years here mentioned. Their actual bondage in Egypt was of short duration, but the affliction of the seed of Abraham commenced in his son Isaac. The interval between the birth of Isaac and the Exodus was 405 years; and if we suppose the predicted affliction of the seed to commence in Isaac's fifth year, when he would be beginning to feel the effects of Ishmael's mockery, we have the affliction enduring 400 years, and including the last period of its bondage."—Mr. Brown of Haddington, likewise, in his Chronological Index, supposes that "*about* three or four years" after Isaac's birth, Ishmael mocks him, "and he and Hagar are in conse-

quence expelled from the family." And the event which separated the heir of promise, from him that was born after the flesh, and was the ostensible act which shewed to the world that it was in Isaac that Abraham's seed should be called;—which separated these two great streams, the only two families which, of all the ancient world, exist as a nation at the present time—the Arabs and the Jews—is unquestionably a probable era from which to date the second commencement of this period. Besides which, the Apostle Paul, in the iv th of Galatians, represents this transaction as an allegory, signifying the two covenants, and typical of the Levitical and Christian dispensations. (See from vers. 22 to 31.) Thus, as the commencement of the first duration was marked by the grant of the country and land of Canaan, so that of the second was by shewing whose seed of the two sons of Abraham was to possess it.

The third peculiarity in this prophetical period is, *that although these two durations have separate beginnings, they have one common termination.*

This took place in the year before Christ 1491, and was a year memorable in the annals of Israel, throughout all their subsequent generations to the present time. So great was the Divine interference on this occasion in their behalf, *it was attested* by such stupendous

miracles, and followed by such important consequences, that it is not less a subject of encouragement, praise, and wonder to them, than it is to every believer, whether Jew or Gentile. The Lord himself often appeals to it in a way which proves it to have been (always excepting the death and resurrection of Christ) the most astonishing and sublime manifestation of His power and goodness ever recorded on behalf of his creatures. When he promulgated the Law on Mount Sinai, he prefaced it with these words: "I am the Lord thy God, that brought thee out of the land of Egypt, and out of the house of bondage." (See also Numbers xv. 41, Deut. xiii. 5, 10, and many other places.) When he would encourage them in going in battle, he uses it as an argument for them to banish fear (Deut. xx. 1). When he would rebuke them for their sins and transgressions, he reproves them with the remembrance of this great mercy (Judges ii. 12). The deliverance from Egypt, in short, proved Him, in the sight of all the nations, to be God; and their God, the God of Israel; and the hearing of it sunk terrors into the hearts of all their enemies. They said, "We have heard how the Lord dried up the Red Sea for you, when you came out of Egypt." "We have heard the fame of the Lord thy God, and all that He did in Egypt."

It was, in fact, a season of such surpassing

wonders, that it is only to be exceeded by what shall happen, when this land shall be again restored to them; and then it shall be exceeded: for at that time, be it sooner or later, something will then happen, that shall throw even this into the shade. "Behold, the days come, saith the Lord, that it shall be no more said, The Lord liveth that brought up the children of Israel out of Egypt; but, The Lord liveth that brought up the children of Israel out of the north, and from *all lands* whither he had driven them: and I will bring them again into their own land" (Jer. xvii. 15, 16): proving that no subsequent providential occurrence has *yet* happened, to be at all compared with it; none in which the hand of God was so signally displayed; and which, indeed, is proved in being commemorated by the Jews to this present day.

Another peculiarity to be noticed is this, *that the exact time of the commencement, and consequent accomplishment, of these two durations, could only have been known with certainty after the deliverance from Egypt had taken place.*

There was nothing in the language of the prophecy itself, that could lead the mind to affix the date of its commencement, either from the call of Abraham, or from the mockery of Isaac by Ishmael; yet these were the events that were fixed upon in the Divine Mind. When the corresponding time, however, of their termina-

tion arrived, God appeared to Moses in the burning bush,—a man whom He had raised up in the most remarkable manner, for the occasion, and for the work; gave him His commission to the court of Pharaoh; performed by his hands the most astonishing miracles; and ceased not His signs and wonders in behalf of his people Israel, till, with a high hand and a stretched-out arm, he tore off their chains, emancipated them from their most cruel bondage, and fairly brought them out of the land of their misery.

It is difficult for the mind to conceive a more abject state of degradation, than that to which the people were at this time reduced; or to imagine a greater cruelty than that with which they were treated. It is supposed by many, that it was by the sweat of their brows, that some of those stupendous monuments of Egyptian magnificence, which have been the wonder of every succeeding generation, were erected. From oppression so great—from a night so dark—there could appear no human hope of deliverance. "Yet *did* the day-spring rise" out from the depth of this involving darkness; and though the night was long and dreary, yet morn could and did bring

"Joy in its eye and healing on its wing."

When the predicted hour arrived; when rolling years had brought the time appointed for their deliverance; Jehovah shewed, in the sight of all

their enemies—and it is a lesson held up to oppressors and persecutors of every age, that there is no depth of misery however great, no chains of slavery however strong, no state of degradation however low, that can bar the accomplishment of His purposes of love and mercy.

When "the time, the set time," was arrived, the proud and haughty spirit of the king of Egypt—perhaps the most potent and mighty monarch of his day, as Egypt was undoubtedly the most renowned empire—was fatally taught what it is for man to contend with his Maker. Adequate means were adopted by the God of Abraham for the delivery of his people, and the Divine purposes were triumphantly fulfilled, as they always must be, to the utter confusion of every enemy, and to the praise of His own glory. The redeemed myriads might well, in the contemplation of the great things God had done for them, burst out into a song of thanksgiving, saying, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy!"

It may be further noticed, *that the time of neither of the first nor second commencement was to be dated from the time the prophecy was given.*

The date generally assigned to the transactions between the Lord and Abraham, recorded in Genesis, chap. xv., when this chronological prophecy was given, is the year B. C. 1913 or 1911, which falls in between the two actual commencements. If it were known to the children of Israel during the time of their bondage, they would most probably have calculated the termination from this time, which would have brought it 20 or 22 years before it actually transpired; and this circumstance might probably add to the hopelessness of their situation. But as a Divine promise cannot fail, although man's expectations may for a time be disappointed, and his calculations be made from an erroneous datum; though things for a time may appear to be getting worse, instead of better—yet it is well never to forget, that "God is not a man, that he should lie; neither the son of man, that he should repent: Hath He said, and shall he not do it?" It hath pleased him to throw a certain degree of obscurity around the clearest revelations he hath made respecting future events, particularly as it regards times and seasons; yet is there nothing uncertain or indefinite. His command is, "though it tarry, wait for it; for it will come, it will not tarry." And such reflections of course apply to those chronological prophecies, the completion of which the church is now looking for, as well as

to the one in question. And the posterity of Abraham may rest assured, that that greater deliverance which is promised them, and for which they are now looking, will in the fulness of time be made manifest; and that, however discouraging appearances may at any time be, yet will God then do his work—his *greater work*, to put them again in possession of their own favoured land.

It is nothing to the purpose that they are now a despised, degraded, and dispersed people—a bye-word, a taunt, and a reproach wherever they are found:—let it be considered what was their condition, when the four hundred years promised to Abraham had expired, and when God's high commission was given to Moses. It is certain that, before this period had arrived, not a thought entered into the mind of their oppressor, or any of his subjects, that from a people so contemptible in their eyes—so bowed down, so utterly helpless—they had any thing to dread or apprehend. No sign appeared, indicating that high destiny which so nearly awaited them—no sign appeared, indicating otherwise than that events would proceed in their usual course, and that Pharaoh, in the pursuit of his cruel policy and arbitrary conduct, might still persevere unmolested. Yet what happened? In the short space of a few months, perhaps of a few weeks, for the purpose of

effecting their deliverance, his kingdom was covered with horror, confusion, and death! The fruits of the earth were blasted—the waters were turned into blood—the cattle were destroyed—filthy and venemous insects filled every house, and every street, and every field—thunder, and fire, and hail, swept with devastation over the country—a thick darkness, a darkness that might be felt, for three days universally prevailed, except in the tents of Israel—the first-born of every degree were slain—and, finally, as a consummating judgment, the king and all his host were drowned in the Red Sea!

And it is a reflection that forces itself upon the mind, in connexion with the time in which we are living, that not only Egypt was thus visited with these heavy and fearful judgments; but likewise the inhabitants of Canaan, the people amongst whom the children of Israel sojourned the former part of this period, were in their turn totally ruined, and became the victims of God's unsparing vengeance. Though they were a warlike people, and dwelt in "cities great and walled up to heaven," and had, like the Egyptians, nothing apparently to fear from Israel, unaccustomed and unknown as they were to war and conquest; yet it is said, that, on hearing what God had wrought for them in Egypt, they should be afraid—that "sorrow should take hold on the inhabitants of Palestina"—that

"the dukes of Edom should be amazed; the mighty men of Moab, trembling should take hold upon them: all the inhabitants of Canaan should melt away. Fear and trembling should take hold upon them. By the greatness of thine arm they shall be still as a stone." And God in due time fulfilled his threatenings upon them; their iniquities, it is said, being full. He made, as he has promised yet again to do—he made Israel his "battle-axe," and under the conduct of their appointed leader and general, Joshua, he destroyed and brought into subjection the whole country of Canaan; thus fulfilling his promise to Abraham, in putting his seed in possession of this land, which, as it has been, yet again shall be, the glory of all lands.

But it was not immediately after their deliverance from Egypt that this consummation was permitted to take place. The people were to be led forty years in the wilderness, "to humble them, to prove them, and to know what was in their hearts, whether they would keep his commandments or no." For it is the usual way of God's providence, when he has any very great mercies to bestow, first to prepare his people for their reception, and then to make the bestowment. So it was most eminently in this case: he found those who came up out of Egypt, rebellious and stiff-necked, prone to idolatry, and ever murmuring against Him and his servant

Moses. With this generation, therefore, he was exceedingly angry, and "sware in his wrath that they should not see his rest." But upon the next generation—those who were under twenty years old when they left the land of bondage, and those who were subsequently born—those whom they impiously said should be a prey—upon these there was a remarkable outpouring of the Spirit, and to them was given possession of this promised rest. With them the covenant was renewed; and they feared the Lord all their days, and observed his statutes and laws.

A similar line of proceeding will, it is probable, take place in the "latter day," when possession will be again given them of their country. A period of thirty years, and subsequently of forty-five years, is spoken of as intervening between the time of their restoration and the Millennium. During this time, no doubt, the Lord will again plead with them: the hardness of their hearts will be taken away: they will look unto Him whom they pierced, and mourn; and with weeping and supplication will they acknowledge their own and their fathers' iniquity in rejecting Him, who was the great antitype of all their sacrifices, and whose first coming was in every respect conformable to what their prophets had foretold.

In this controversy which God had with them for forty years in the wilderness, he established

THE PROPHECY.

"AND it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to war against it. And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: thus saith the Lord, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within THREE SCORE AND FIVE YEARS shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son."—ISAI. vii. 1—9.

Or, as the last two verses are rendered by Dr. Jubb (see Lowth on Isaiah)—

"Though the head of Assyria be Damascus;
And the head of Damascus Retzin;
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's son;
Yet within three score and five years
Ephraim shall be broken, that it be no more."

PERIOD II.

The events which commence and terminate this chronological period are connected with the closing scenes alike of Israel's and Judah's prosperity. As the space of the first period embraced the days of their youth, so the time between the first and second period embraces that of their full maturity and manhood. But as the object of prophetical dates does not, on any occasion, appear to be intended for seasons of prosperity, only as supports in seasons of affliction and trial; so none were therefore given during this long interval, which lasted from the conquest of Canaan under Joshua, in 1451 B.C., to the period now under consideration—above 800 years. This includes the brightest period of the Jewish history, and the highest external glory of the Jewish church. Under David and Solomon, the fame and renown of the nation went into all lands. Search was made by the kings of Persia, in the time of Ezra, and it was found "there had been *mighty kings* over Jerusalem, who have ruled over all the countries beyond the river; and toll, tribute, and cus-

tom, was paid to them." (Ezra iv. 20.) And it is with the deepest interest that the church of Christ, in all ages, has studied and contemplated the amazing providences and miracles which, during this period of their varying prosperity, both under their judges and kings, were wrought for them. Being the only instance of a people living under a Theocracy, or the immediate government of God, which the world ever saw, the events of their nation must of necessity be of a character corresponding to this high distinction; and the mind is prepared, after being acquainted with what the Almighty did for them in the period already considered, up to their conquest of Canaan, to expect something out of the ordinary course of things in their history. It could not be, that that gracious God who performed so many miracles for their deliverance from Egypt—who afterwards fed them with manna for so many years in the wilderness—who guided them in all their journeyings by a fiery cloudy pillar—who caused water out of the flinty rock to follow them wherever they went—who caused the great luminaries of heaven to "stand still" for a whole day, until they had avenged themselves of their enemies;—it could not be that the bright promise of this, their early day, could fail them. And it did not fail them. The Apostle Paul, writing to the Hebrews, says: "Time would fail me to tell of Gedeon, and

of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." (Heb. xi. 32.—35.) Blot out this period of the Jewish history from the annals of the human race, and what a chasm would be left! In uninspired histories of nations, and in histories unconnected with the Lord's people, we see only the ordinary operations of Providence; but in these bright pages we read of numerous instances where Jehovah, the Almighty and Eternal God, hath condescended in an especial and extraordinary manner to honour his fallen creatures, by visible displays of his love, and the clearest manifestations of his mercy.

In the Book of Revelation the Jewish church is compared to the moon, which, when the Sun of Righteousness arose on a benighted world, the church is represented as having under her feet; and this period of its history was when she might be said to be at *the full.* At the time of Solomon especially, which was about the

middle point between the calling of Abraham and the coming of Christ, the Jewish church in a remarkable manner shadowed forth, though but faintly, the kingdom of Christ in its state of glory, as it shall be in the latter ages of the world. It had indeed no glory of its own, irrespective of Him, to whose life, death, atonement, and resurrection, all its institutions, all its types, ceremonies, and observances, pointed. But it pleased God, in the reign of Solomon, to shew to the world what a glory was even a *reflected* glory, when it beamed from Christ, the Sun of Righteousness. It is said that "King Solomon exceeded all the kings of the earth for riches and for wisdom: and all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." "And the king made silver to be in Jerusalem as stones; and cedars made he to be as the sycamore trees that are in the vale, for abundance." (1 Kings x. 23, 24, 27.) But the Jews had not only the greatest and wisest king in the world reigning over them, by whom all their institutions were perfected, and under whom their temple—the most costly and magnificent building in the universe—was erected; but they had continued standing memorials of the Divine presence. They had the Urim and Thummim, by which the high priest inquired of God, and received communications from him; they had the Shekinah, or cloud of

glory, over the mercy-seat; and they had the fire from heaven on the altar continually burning.

This external glory was, however, of short duration. From this time the Jewish church began to wane; "and as the moon, from the time of its full, is approaching nearer and nearer her conjunction with the sun, so her light is more and more decreasing, till at length, when the conjunction comes, it is wholly swallowed up in the light of the sun;" so did it gradually decline, making way for the more glorious dispensation of the Gospel.

As soon as her troubles came upon her, and the threatenings left on record by Moses began to be put into effect, then did the Lord have recourse to what has ever been a support to the church under all her sufferings—to prophetical dates. And although the one now under consideration appears, on a casual reading, to be barren and uninteresting, and seems to have little direct reference to any age beyond its own; yet it will be seen, in the after part of this work, that it bears with distinguished importance on the age in which we live; and sheds a flood of light on one of the most difficult questions that occupies the thoughts of all inquirers on these subjects, and deeply affects the interests of the present generation. But for this apparently insignificant prophetical date, the destruction of the kingdom of Israel would have

been, as it generally is, considered to have happened on the invasion of Shalmanezer, king of Assyria: whereas it is certain, that, according to this date, it did not take place till forty or fifty years afterwards. And that the country was not wholly stripped of its inhabitants by Shalmanezer, appears likewise from many passages of the history of Josiah, who lived a number of years after, where Israelites are mentioned as still remaining there: for when he began to purge the land from idols, it is said (2 Chron. xxxiv. 6, 7), "And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphthali, with their mattocks round about." "And when he had broken down the altars and groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land *of Israel*, he returned to Jerusalem." (ver. 33; also xxxv. 18, and 2 Kings xxiii. 19.) There must therefore have been inhabitants in the cities of Israel after the time of Shalmanezer —a few at least, who lived according to their own laws—until the invasion of Esarhaddon; and it was then, at the expiration of this prophetical date of sixty-five years, that the land was utterly despoiled, and the irrecoverable ruin of the Ten Tribes took place. For Esarhaddon carried all the remnant of the people into Assyria; and then, to prevent the land from being desolate, he brought others from Cutha, and

from Avah, and Havath, and Sepharvaim, to dwell in the cities of Samaria in their stead.

Thus accurately is the period fixed when ten out of the twelve tribes were carried captive, and made outcasts from their own land; and thus accurately are we furnihsed with a datum from whence to calculate the chronological prophecies connected with their restoration! In this prophecy there is no ambiguity or obscurity, as is invariably to be found in others: the date of its commencement, and consequent termination, could be known at the time with certainty; and it possesses no remarkable peculiarity in its structure. The date was to be reckoned from the time it was given to the prophet Isaiah; which was on the occasion of the king of Israel conspiring with the king of Syria to dethrone the royal house of David, and set up a stranger as king of Judah, in the room of Ahaz; they not knowing, or forgetting, that from his family "a virgin should conceive and bear a son, and should call his name Immanuel;" which was the sign the prophet gave him to calm his fears, and raise his drooping spirits. And this was one of those extraordinary interferences on behalf of Judah which was above alluded to, and which are so often found in the history of its kings; in which God stepped out of the common order of his providences for their preservation, even though Ahaz himself was a man that did evil in the sight

of the Lord, and walked not after the way of David his father.

The close of the period was to be marked by the ruin of one of those enemies that had thus plotted his destruction: the event happened according to the prediction, and Israel ceased to be a nation.

But the prophecy has a reference not to the captivity of Israel only. For "the near connection of the captivity of Manasseh happening at the same time with the predicted final ruin of Ephraim as a people, makes the prediction of the one naturally to cohere with the prediction of the other." (Lowth.) And as both kingdoms are predicted to be restored at the same time, if their united ruin is to be dated from any *one* period, it must be, in consequence, from the year when one common ruin fell upon them. I would therefore again repeat, that if, in any part of the word of God, there is an assigned period given for the whole length of Israel's and Judah's captivity, as one united people, it ought to be reckoned from this era of their history; and it will be found, in a subsequent part of this work, that such use is made of it, from which to calculate the time of their happy restoration.

PERIOD III.

FROM THE CAPTIVITY OF JUDAH IN BABYLON BY NEBUCHADNEZZAR, TO THE DECREE OF CYRUS:

70 YEARS,

FROM 606 TO 536 BEFORE CHRIST.

AND

FROM THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR, TO THE DECREE OF DARIUS HYSTASPES:

70 YEARS,

FROM 588 TO 518 BEFORE CHRIST.

CONTENTS.

Honours of the tribe of Judah—Judgments on Judah—Its prolonged existence as a nation—Duration of the Babylonish Captivity—Double commencement and double termination of—Cyrus, edict of—Taking of Babylon—Taking of Jerusalem by Nebuchadnezzar—Edict of Darius Hystaspes—Quotation from Dr. Prideaux—Deliverance from the present symbolical Babylon noticed—Judgments on Babylon—Their remarkable fulfilment—Kindness of the Persian Monarchs to the Jews, and the consequent preservation of Persia as a kingdom.

THE PROPHECY.

"THEREFORE thus saith the Lord of hosts, Because ye have not heard my words, behold, I will send and take all the Families of the North, saith the Lord, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill-stones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon SEVENTY YEARS. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and I will make it perpetual desolations."

JER. XXV. 8—12.

"After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place."—JER. xxix. 10.

PERIOD III.

As the period which has just been considered referred more particularly to Israel, or the kingdom of the Ten Tribes, so the present period refers exclusively to Judah, and to Benjamin, which was attached to it, and ever remained connected with its fortunes. The tribe of Judah, being the one from which the Messiah was to spring, had an especial blessing resting upon it—especial honours surrounded its throne, and especial deliverances were repeatedly wrought for its preservation. Within its boundaries was Jerusalem—the city of Zion, the mountain which the Lord loved! "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David!"

As, however, its privileges and distinctions were great, so were likewise the judgments that followed its awful apostasy. "The sin of Judah," exclaims the prophet, "is written with a pen of iron, and with the point of a diamond." And although, from its connexion with the coming of Christ, and for the great purposes of redemption, its punishment was to be of a different description from the other tribes, yet it was equally severe, and in a more especial way held up to the eyes of the world. Judah was not, like Israel, carried into captivity, and no more heard of. A short time before their calamities came upon them, when their city and beautiful temple should be laid in ruins—their most holy vessels conveyed to distant lands—their king, their princes, and people of every rank, carried away captive, and their country left a desolation—in short, when they should be treated as Israel had been treated—it pleased God to give them a distinct promise of a return, and to name the time when it should take place. It had been declared "that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came;" and therefore after seventy years Judah was to return, and be restored as a tribe—though greatly diminished, and chiefly under foreign rulers—until Christ appeared: soon after which time it was swept with the "besom of destruction," as

we see it at this day, and as it has been for nearly eighteen hundred years!

The most remarkable peculiarity attending this chronological date is, that, without offering the least violence of interpretation, it will bear to be considered as commencing and ending at two separate and distinct times; each corresponding commencement and termination including exactly the specified period of seventy years.

The undoubted and primary commencement of this period was in the 4th year of Jehoiakim, 606 B. C., when Nebuchadnezzar first invaded Judea, rendered the king tributary, and took Daniel and his companions to Babylon, with part of the vessels of the temple of Jehovah, and placed them in that of Belus. (2 Chron. xxxvi. 6, 7). This origin is not only fully confirmed by the voice of history, but by the corresponding termination; which, when the time arrived, in 536 B.C., was marked by Cyrus, after the taking of Babylon, proclaiming by a formal edict liberty unto the Jews to return to their own land. And it deserves to be particularly noticed, that Cyrus was not only appointed to this work, but that he was especially *named* by God nearly two hundred years before he was born: this is the more remarkable, as he is the only person whom God has ever so honoured, except Josiah. (1 Kings xiii. 2.)

In the 44th chap. of Isaiah it is said, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shall be built; and to the temple, Thy foundations shall be laid." (ver. 28.) "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.... I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price, nor reward, saith the Lord of hosts." (Isai. xlv. 1, 13).

Accordingly, "in the first year of Cyrus king of Persia, that the word of the Lord might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." (2 Chron. xxxvi. 22, 23; Ezra i. ii.) In virtue of this permission about 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, with above 7,000 proselytes and servants (with

the sacred vessels), are supposed to have returned under the direction of Zerubbabel and Jeshua.

This was indisputably, therefore, one termination of the period of seventy years, as the first invasion of Nebuchadnezzar was the first commencement. But the captivity, destruction, and desolation, which were predicted concerning the nation, were not completed until *eighteen years* afterwards; when, after a long siege, Nebuchadnezzar took the city of Jerusalem, threw down its walls and buildings, burnt and laid in ruins its temple, carried away captive the rest of the inhabitants, and slaughtered, or took away as prisoners, the king whom he had set up and the rest of the royal family; thus fulfilling to the letter the threatening denounced to Hezekiah: "Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and all which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon." (Isai. xxxix. 5, 7).

This was another or second commencement from which the captivity might be dated; and exactly seventy years afterwards it was responded to by another edict of the kings of Persia, issued by Darius Hystaspes in the 4th

year of his reign, forming a second and final termination.

But as this important view of the subject is set in a clear light by the learned Dr. Prideaux, in his "Connexion between the Old and New Testaments" (see vol. i. p. 254), I will quote his own words:—

"The publishing of this decree, about the beginning of the fourth year of Darius, which confirmed that of Cyrus in favour of the Jews, may be reckoned the *thorough restoration* of the Jewish state: and from the thorough destruction of it, in the burning of the city and temple of Jerusalem by the Chaldeans, to this time, is just seventy years. The time falling so exactly, and the prophet Zechariah confirming it by expressing, under the fourth year of Darius, that the mourning and fasting of the Jews for the destruction of Jerusalem, and the utter driving them out of the land, on the death of Gedaliah, was then just seventy years (Zech. vii. 1), this has given a plausible handle to some for the placing of the beginning of the seventy years of the Babylonish captivity, spoken of by Jeremiah, at the destruction of Jerusalem; and the end of them, at the publication of this decree of Darius. But the Scriptures plainly tell us that these seventy years, as prophesied of by the prophet Jeremiah, began from the fourth year of Jehoiakim, and expired in the first year of

Cyrus, on his granting his decree for the rebuilding of the temple and the return of the Jews again to their own land. But this matter will admit of a very easy reconciliation; for *both computations may well stand together:* for though the Babylonish captivity did begin from the fourth year of Jehoiakim, when Nebuchadnezzar first subjugated the land, and carried away to Babylon the first captives; yet it was not completed till he had absolutely destroyed it, in the eleventh year of Zedekiah, which was just eighteen years after. And so likewise, though the deliverance from this captivity, and the restoration of the Jewish state thereon, was begun at the decree of Cyrus, in the first year of his reign; yet it was not completed till that decree was put in full vigour of execution by the decree which Darius granted, in the fourth year of his reign, for the confirmation of it; which was also just eighteen years after. And therefore, if we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the fourth year of Jehoiakim to the first year of Cyrus, which was just seventy years: and if we reckon from the completion of the captivity to the completion of the restoration, we must reckon from the eleventh year of Zedekiah to the fourth of Darius, which was also just seventy years. So that, whether we reckon from the beginning of the captivity to the beginning of the restoration, or from

the completion of the captivity to the completion of the restoration, Jeremiah's prophecy of the seventy years' captivity will be both ways equally accomplished ; and therefore I doubt not but that *both ways are intended therein*, though the words of the prophecy seem chiefly to refer to the former."

Thus we see that in one important instance, relative to the Jews' return from a state of captivity, two distinct periods of time are assigned, of the same duration, for the completion of one prophecy, each having a corresponding commencement and termination. And it is only by considering this peculiar structure, that the difficulties that would otherwise attend its satisfactory interpretation can be removed. And the unequivocal testimony of so sober a writer as Dr. Prideaux, may prevent this view of the subject from being considered in any degree as the mere effect of imagination or fancy.

And it is the more important that this peculiarity should be well understood, as I consider it may legitimately be applied, as will hereafter be enlarged upon more fully, in the explanation of other similar, but yet unfulfilled prophecies. For if in an event which is unquestionably a type of the church's deliverance from spiritual Babylon (as the deliverance of the then visible church from the Babylonish captivity undoubtedly was), there were confessedly two com-

mencements and two terminations of the predicted period of such captivity, there can be no hesitation in applying the above principles, if the *difficulties and necessities of the case call for it, to its antitype; or to the more remarkable deliverance of the same people, which is yet to take place, from their last and heaviest captivity.* And that the difficulties of the case do call for the application of correct principles in interpreting unfulfilled chronological prophecy, is admitted on all hands, from the unsatisfactory conclusions which have hitherto resulted from the various systems that have been given to the world. And we cannot do wrong, under such circumstances, in considering those as correct principles, and applying them accordingly, which have been found in the structure of fulfilled prophecies, and have thus received a Divine sanction. It is reasonable to suppose that one period of prophecy should, in some respects, be analogous to that of another; and hence, that if in one prophecy there should be two commencements and two terminations, the same may be found to be the case also in others.—On this account I have been the more anxious to direct the attention to this peculiarity, although in doing so I am anticipating a future "period," because I consider that nothing but the application of it will remove the difficulties in which that period has been found involved.

It was noticed, in considering the First Period, that the two nations in which Israel sojourned during the 400 years were both signally punished when the termination of their captivity had arrived—Egypt with plagues, pestilence, and death; and Canaan with almost entire annihilation. In the present instance, similar calamities were threatened on the king and country of Babylon, after the expiration of seventy years, for their oppression and cruelty to the Lord's people. "I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations." "I was wroth with my people: I have polluted mine inheritance, and given them into thine hand: *thou didst shew them no mercy*" (Isa. xlvii. 6). Therefore "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near

to come, and her days shall not be prolonged" (Isa. xiii. 19—22).

Had these fearful predictions been known to the Babylonians, they would have appeared so improbable, that they would have looked upon them with the same unbelief and indifference as we, in this age, contemplate the still more fearful judgments which, under the same oppressive *name of Babylon*, are intended to fall upon those nations which are now, and have been—what Babylon once was—persecutors of the Lord's people, both Jews and Christians. For, speaking of times yet future, it is said, Rev. xvi. 19, "And GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." (See also Jer. l. li.; Rev. xvii. xviii.)

These heavy judgments, pronounced, in their primary application, against Babylon of old, were not only *threatened*, but to the very letter were executed; although, "*if ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon.*" Its walls were above 300 feet in height, were 87 in breadth, and by the lowest computation 48 miles in compass. It had a hundred brazen gates; immense embankments to restrain the river Euphrates, which ran through the midst of it; many fertile fields; and provisions for twenty years. "Its beauty, strength, and grandeur;

despotic as they were, in many instances treated the Jews with distinguished favour. They issued several edicts, at different periods, granting them many privileges, by which they were reinstated, under Zerubbabel, Ezra, and Nehemiah, in their own land: and hence the kingdom of Persia to this day exists, whilst that of Babylon is a desolation without an inhabitant, a dwelling-place for dragons, and a hissing, "a land where no man dwelleth, neither doth any son of man pass thereby" (Isai. xiii. 19); whilst also ancient Greece and Pagan Rome have been utterly overthrown!

PERIOD IV.

FROM THE EDICT OF THE SEVENTH YEAR OF ARTAXERXES, GIVEN TO EZRA, TO THE DEATH OF CHRIST:

490 YEARS,

FROM 457 B. C. TO A. D. 33.

CONTENTS.

Last quarter of the Jewish church—Persian Edicts—Favour granted to the Jews in the time of Esther and Mordecai—Edict of Artaxerxes—Importance of the character of Ezra—DEATH OF CHRIST—Outline of the great doctrines of the Gospel—The institution of the Lord's Supper—The song of glorified spirits and of angels—The closing of the Scriptures—The anointing of the church—The outpouring of the Spirit—The FIRST peculiarity of this prophetical period—John the Baptist—Christ's ministry—Importance of the study of Prophecy—Destruction of Jerusalem by the Romans—The SECOND peculiarity of this period—The THIRD—Language of prophetical dates—Times of warning given—Dispersion of the Jews among all nations—Promises of their return, and its apparent near approach.

THE PROPHECY.

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans .... I prayed unto the Lord my God, and made my confession ... And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. SEVENTY WEEKS are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."

DAN. ix. 1, 4, 20—27.

PERIOD IV.

As the Jewish church was noticed to be represented as the moon, so we have now come to her last quarter. Those especial manifestations which had hitherto been her peculiar glory, almost ceased; her solemn ordinances and significant institutions became almost empty ceremonies, observed in the mere letter;—and when He came, who was predicted in this prophecy, he found, under a fair outside, all was emptiness and rottenness within.

Her history was left, at the close of the last period, connected with that of the kingdom of Persia; and from henceforward, having lost her own sovereignty, becomes connected in the vicissitudes of the ruling nations of the world. Persia, it was observed, did not in general act the part of an oppressor towards her; but rather, after being in a most peculiar manner raised up to be the instrument of Judah's deliverance from the tyranny of Babylon, on several occasions shewed the most marked and signal favour. Cyrus, in the first instance, no doubt under God, through the instrumentality of Daniel—

whose life had been preserved through the seventy years' captivity, and who was held in the highest consideration, both by him and Darius his partner in the empire—issued an edict, soon after his conquest of that great city and nation, for the return of the Jews to their own country. This edict, as we have seen, formed the first termination of the Babylonish captivity; as a subsequent one of Darius Hystaspes, eighteen years after, formed the second termination; granting them still further privileges, and greater facilities in rebuilding their temple.

They were still, however, not regularly established as a people: their affairs continued from the date of this last edict, for near sixty years, under the immediate successors of Darius, including the wild and agitated reign of Xerxes, in an unsettled state, without a regular civil polity, without proper magistrates, without the due administration of justice, and without the proper institution of their various forms of worship. In this state of things, by one of the most extraordinary and striking incidents recorded in history, and one which in its beginning threatened their utter destruction, it pleased God again to incline the hearts of the kings of Persia, far to surpass in acts of kindness any thing that had previously been done for them. The particulars of this transaction are recorded

in the book of Esther; and it was considered so great a deliverance, that it was decreed, the two days which they kept on the occasion as days of "feasting and gladness," and which they called Purim, "should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed." (Esther ix. 28.)

As God in his wonderful providence had brought about the elevation of Esther, a Jewess, to share the throne of Persia, so the above event raised Mordecai, her near relative, to the situation of Prime Minister.

Under auspices so favourable—for the very great kindness of Artaxerxes cannot be otherwise accounted for—two illustrious characters were called forth to meet the exigences of their nation, and to be the instruments by which God's still gracious designs towards his people were to be carried into effect. These were Ezra and Nehemiah; to each of whom, during the long reign of this monarch, edicts, similar to those of Cyrus and Darius, were granted—the former in the year B.C. 457, and the latter in the year 444. The one given to Ezra was the most important, and is indisputably fixed as the commencement of the seventy weeks of this prophecy; and in all probability, as will be

afterwards explained, ought to be considered as the commencement of another yet unfulfilled "Period;" and it is otherwise a very important epoch in the Jewish history.

"Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem; and all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests: offering willingly for the house of their God which is in Jerusalem:

"That thou mayst buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God

which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.

"The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

"And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

"Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God; it shall not be lawful to impose toll, tribute, or custom, upon them. And thou Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges, which may judge all the

people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." (Ezra vii. 11—26.)

Perhaps, all the circumstances considered, this is the most remarkable decree that ever was issued. That the greatest monarch in the world—an absolute and despotic heathen prince—should, by a formal edict, thus acknowledge "the God of heaven," "the God of Jerusalem;" that he should deprecate His wrath, and grant such peculiar privileges to His captive and dispersed people: that he should give such an ample supply of gold and silver, and other valuable offerings; exempt them from toll, tribute, and custom; and enforce such a decree by the threat of banishment, confiscation of goods, and imprisonment, is so much out of the common way of human actions, that nothing on record can account for it, but the circumstance above alluded to—the advancement of Esther and Mordecai—and that will account for it. Connecting likewise such an important interposition of Providence, which happened in a foreign land, and so far from their own country, with such important consequences to their na-

tion as followed this decree given to Ezra—although the connection is not mentioned in the Scriptures—stamps a design and end to the whole transaction more analogous to the general Divine procedure, than supposing, as some do, the time when Esther and Mordecai lived to have been at a much later period. But we read in profane history of no particular favour having been shewn to the Jews by any successor of Artaxerxes. The probability therefore is, and such is the opinion of Dr. Prideaux, that as he did by these two edicts, given respectively to Ezra and Nehemiah, shew especial favour to the Jews; and as no other reason is any where recorded why he should do so, but that which is found in the book of Esther, that he was the Ahasuerus there mentioned.

And in assigning the period which was to elapse before that most astonishing of all events, the death of Christ, it is probable that, like all the other chronological events, it would be marked in its commencement by something happening of no ordinary kind; and I have therefore no doubt that the "going forth of the commandment to restore and build Jerusalem," from which these 490 years are unquestionably to be dated, was the consequence of the deliverance of the Jews from the malice of Haman, and the advancement of Mordecai. In

fact, it may be asserted that all the events which mark the commencements and terminations of the few prophetical dates which God hath given to mankind, are like great master-wheels round which the secular affairs of the world revolve; —like the great levers of society, which lift and sink all the nations and states with which they are concerned; and all having one great end, the glory of God in the salvation of a ruined world.

But the importance of this decree of Artaxerxes appears in a still stronger light when the character of Ezra is more duly considered. "The Jews look upon him," says Dr. Prideaux, "as another Moses: for the law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity: and therefore they reckon him as the *second founder* of it." "And indeed, by virtue of the ample commission which he had from king Artaxerxes, he had an opportunity of doing more herein than any other of his nation; and he extended all his powers hereof to the utmost, for the re-settling both of the ecclesiastical and political state of the Jews, in the best posture they were capable of; and from it his name is in so high an esteem and veneration among the Jews, that it is a common saying among their writers,

that if the law had not been by Moses, Ezra was worthy by whom it should have been given." (Vol. ii. 433.)

Considering the Jewish church and state to have lasted 2000 years—that is, from the time of Abraham to the death of Christ—Abraham stands at the head of the first quarter; Moses, the second; David, the third; and Ezra, the fourth and last; each portion occupying about 500 years. So that his name stands in juxtaposition with the three most important characters in the Holy Scriptures.

And though in his time the Jewish church was so awfully on the decline, yet still it was the true church—the church of Christ—represented under types and shadows; and the blessings of salvation were found within its pale to every true and faithful worshipper. Hence it is that God so remarkably preserved it, and under Ezra restored it from the ruins of the Babylonish captivity; and by this celebrated edict of Artaxerxes placed it on that footing which, with little interruption, it continued, till the appearance of the Sun of Righteousness caused its feeble light to be no longer required—on that footing on which it continued till the great transaction was accomplished which completed the termination of this period. The type then, was lost in the anti-type; for after Christ by his vicarious sacrifice was made the end of the law

for righteousness to every believer, the observance of Jewish rites and ceremonies were abolished; the pale of separation between Jew and Gentile was broken down; and though the offence of the Cross is still to the "Jew foolishness," yet to them that believe it is "the power of God and the wisdom of God."

But Ezra was not only the instrument in the Lord's hands of carrying into effect this memorable and important decree: it is not only for this that his name stands so high among the Jews: God by him forwarded the work of redemption in other ways. He collected all the various writings of which the Holy Scriptures then consisted, and disposed them in their proper order, as they were handed down till Christ's time, when the Christian church received them and have delivered them to us. He wrote them out fairly and correctly in the Chaldee language, and solemnly published them; having added in several places throughout the books what appeared necessary for the illustrating, connecting, or completing of them; wherein he was, as an inspired writer, assisted by the same Spirit by which they were at first written. He added to them the book bearing his name, and is supposed to have written the two books of the Chronicles. He was descended from Seraiah the high priest, who was slain by Nebuchadnezzar when he burned the city and the

temple; and was a very learned man; and so eminent a scribe in the law of his God, that Artaxerxes takes particular notice of it in his commission. He was perhaps the last, Malachi excepted, of the inspired writers.

Thus, by such an important epoch in the Jewish history was the commencement of this chronological period marked. And I have been the more particular in drawing the attention towards it, as well as to the character of Ezra, as it is less known and considered than the events which have distinguished the former periods; and also because it appears to be the proper and true point of time from whence to date the commencement of the period of 2300 years, relating to the more important cleansing of the same holy sanctuary.

With regard to the great event that *terminates* this 490 years, it is expressed too clearly to admit of a moment's doubt. There was only one event that ever happened in this world which could be said "to finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness;" and that event was the *Death of Christ*, the God-Man Mediator. It is a circumstance worthy of the closest observation—a circumstance that ought to arrest the attention of every son and daughter of Adam—*that in naming the time when this all-important transaction should take place, it should*

thus be conveyed in language expressive of the GRAND ESSENTIALS *of the Gospel, in opposition to every other scheme of salvation devised or trusted to by man.* The essence of the New Testament is here most clearly revealed; and its most glorious truths are imbodied in a few words, to express or signify that one great act by which a full and complete atonement was made for sin, and by which the wells of salvation were opened for a guilty world. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter i. 10, 11.) The salvation thus wrought out by the blood and righteousness of Christ, was the anti-type of all that had been shadowed forth by the priests, in all their sacrifices and offerings, from the beginning of the world. It was the main thing that had been pointed at by the various institutions of the ceremonial law. It is the subject which runs throughout the whole of the Psalms, and all subsequent prophecy; and it finished the Levitical dispensation.

The first great truth of the Gospel is here implied—viz., that by the fall and "transgression" of our first parents, sin and sorrow and

misery were entailed upon, and have followed, all their posterity, in all successive generations; so that not an individual has escaped the pollution: "Every imagination of the thought of his heart is evil, and only evil, and that continually" (Gen. vi. 5). But the penal effects of this original and hereditary guilt are cancelled by the death of Christ: for by this one great sacrifice "*the transgression was finished.*" "As in Adam all died, even so in Christ shall all be made alive." Wide and extensive as were the consequences of the Fall, so equally wide and extensive are the consequences resulting from the Atonement, as far as regards the curse entailed by INHERENT sin and pollution, irrespective of believing or disbelieving, and when unaccompanied by *actual* sin. Hence none are finally condemned and lost irrespective of their own actions, and their own sins; and hence the salvation of infants and ideots, who have never had the power of sinning.

But the efficacy of the sacrifice of Christ extends likewise to *actual* guilt; for He not only died to finish the transgression, but to "*make an end of sins.*" The condemnation therefore is, that "light is come into the world, but men love darkness rather than light, because their deeds are evil." For the invitation is to all: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, buy and eat;

yea, buy wine and milk without money, and without price." (Isai. lv.) "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins" (Isa. xliv. 22). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18). Through faith in the Lord Jesus Christ an innumerable company have washed in this overflowing fountain, opened for sin and uncleanness, and have been made whole. The Scriptures abound with examples, both under the Jewish and Christian dispensations, of persons of *all* characters, and of *all* degrees of guilt, whose sins have been forgiven and blotted out through the blood of his cross. When the angel announced his birth, he said to Mary, "Thou shalt call his name Jesus, for He shall save his people *from their sins*" (Matt. i. 21). And it is solemnly declared in Acts iv. 12, that "there is salvation in no other; for there is none *other name* under heaven given among men, whereby we must be saved." The Apostle might therefore well ask, after asserting that "every transgression and disobedience received a just recompence of reward," "how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. ii. 2, 3.)

It is further implied, however, that God does

not leave the sinner here: he is not only *forgiven*—not only saved from the awful consequences of sin—but he is reconciled, by the death of Christ, to Him from whom by sin he is so awfully estranged. Among the blessings enumerated by the Holy Spirit, through Daniel, it is therefore added, that this great event also was "*to make reconciliation for iniquity.*" It is most truly said that "God is love;" and that in His love there is a height, and a length, and a breadth, and a depth, which pass knowledge. Hence He does not, in the salvation of sinners, merely rescue them from eternal damnation: He does not limit his mercy to what we poor mortals might often be satisfied with, when we say "Lord have mercy upon us:" He does not act like an earthly monarch in pardoning a criminal,—satisfying himself with delivering him from deserved punishment. No: He admits him to Divine favour, as the very idea of reconciliation implies; to an intimate communion and friendship. He adopts him into his family, making him an heir of God and joint heir with Christ; for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19). On considering these great things one is tempted to exclaim, Oh that we knew our privileges! that we were duly sensible of our high and heavenly calling; that we could realize

such transcendantly precious benefits; that we could think, and speak, and act as the high-born sons of Heaven! But we must wait till these bodies of sin and death are dissolved; for not till then shall our disentangled spirits take "the wings of a dove, and fly away and be at rest;" and what we now see but through "a glass, darkly," shall we discern "face to face."

The Psalmist says, "As for me, I will behold thy face *in righteousness:* I shall be satisfied when I awake with thy likeness." And it is an act peculiar to God alone, that in pardoning sin, and reconciling us to himself, He can also justify and make us righteous; for the death of Christ was, further, to "bring in *everlasting righteousness;*" clothed in which the believer stands perfect and complete before God, "without spot or wrinkle, or any such thing." "This is the name," says the Prophet, "whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Every believer, therefore, stands before God not merely as a pardoned and reconciled sinner, but he stands as *justified* —clothed with the wedding-garment of Christ's

righteousness; pure from every defilement; "*complete in Him.*" "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19). It was the "*everlasting righteousness,*" named in this prophecy, which was wrought out by the active and passive obedience, the sufferings and death of Christ, that was imputed to Abraham; for He said to the unbelieving Jews, "Your father Abraham rejoiced to see my day, and he saw it, *and was glad;*" and that righteousness which has been will still be imputed and imparted to every child of God to the end of time; for "He made Him to be sin who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21).

Thus clearly is the doctrine of Justification by Faith without the deeds of the Law expressed by Old Testament Prophets, as involved in the death of Christ; thus clearly distinguished in its most essential features from all human systems; and thus is it a system that exactly applies to the condition of our fallen race. It is this doctrine for which so many martyrs have shed their blood; it was by this, that under God, Luther, and Calvin, and Cranmer, and Knox, and other Reformers, achieved their triumphs over the errors of Popery; and it is the saving belief of this that emphatically

constitutes *the Church of Christ*—that true church respecting which so much is said in the prophetic writings of the New Testament, particularly in the Book of Revelation; and which is destined to have a universal triumph over every system of error and apostasy, whether in the shape of Mohammedism, Popery, Infidelity, Socinianism, or any other human scheme of salvation; and in which the Jew as well as the Gentile shall ere long be enabled to rejoice.

It may be observed, that the difference between all these systems and the Gospel, or the doctrines set forth as representing the great event of the death of Christ, which have been briefly noticed above, is wide as the east is from the west, as heaven is from hell. The former propose, in all their varied ramifications, *salvation by works*—by something meritorious in what man, fallen man, can do;—the latter *excludes human merit* altogether, as having any thing to do in the great work of salvation. Its language is, "By grace are ye saved; and that not of yourselves, it is the gift of God." If Divine justice could not be satisfied, after the covenant of works had been broken by our first parents, without an atonement of infinite value, and which atonement could only be made by an Infinite Being, and which Infinite Being could only be found *in God himself;* what mercy can they expect who fly to other refuges, which can be

only refuges of lies, and who count the blood of this covenant an unholy thing? Let it be remembered that God has said, "There remaineth NO MORE SACRIFICE FOR SIN, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries..... It is a fearful thing to fall into the hands of the living God" (Heb. x. 26, 27, 31).

And this brings to my mind an observation made by the late excellent Mr. Howels, of Long-Acre Chapel, in one of the last sermons he ever preached, "that God, in passing sentence upon the human race, could only act as in a similar case an earthly judge would act—that is, pass the sentence according to the law—for that the Divine plan was established; that all the Divine attributes were engaged for its faithful execution; and therefore that God in like manner had only to pass sentence accordingly"—or words to that effect. For man, therefore, to expect mercy at the expense of justice, or at the expense of the Almighty acting contrary to his essential perfections, is a vain and delusive hope. As our immortal poet says, with great truth,—

> "Die he or justice must; unless for him
> Some other able, and as willing, pay
> The rigid satisfaction, death for death."

And this satisfaction has been paid; and it is the all-important event pointed at in this pro-

phecy, and that which marks the termination of this period of 490 years.

As the deliverance from Egypt, on the night when the first-born of the land were all slain, was perpetuated throughout all the generations of Israel by the institution of the Passover, which conspicuously typified the death of Christ; so, on the very evening when this type was to vanish for ever, the introduction of a new dispensation was appointed to be commemorated by another more simple and significant standing ordinance, to be observed for an assigned period in the Christian, as that had been in the Jewish church—and this was the institution of the Lord's Supper. "On the night in which he was betrayed he took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor.xi.).

Whilst the remembrance of this awful and illustrious transaction is thus kept up by the church on earth—not once a year only, as was the Jewish Passover, but many times in the year—throughout the whole of the Chris-

tian world, it is not less the theme of the *glorified spirits* and the *angelic hosts* of heaven. Of the former it is said in Revelation, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for *thou wast slain*, and *hast redeemed* us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on earth." Of the latter it is said—and it is a proof what interest this higher order of beings take in the great work of redemption, though it is so much neglected by those who alone have an interest in it—"And I beheld, and I heard the voice of many *angels* round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, *Worthy is the Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v.).

Our attention, however, is not only drawn, in the 24th verse of the chapter in which this prophecy is contained, to those four essential points of doctrine which have been briefly noticed—namely, the finishing of transgression, making an end of sins, making reconciliation for iniquity, and bringing in everlasting righteousness;—two other important circumstances are mentioned,

as attendant upon or following the death of Christ—the "*sealing up of the vision and the prophecy*, and *anointing the Most Holy*."

By the "vision and the prophecy" in this place is undoubtedly meant the revealed word of God, which, soon after the death of Christ—at least before the death of his last and most favoured Apostle John, who in extreme old age wrote the concluding book—was *sealed up*, or *completed*. For as the great end and burden of them was to foretell and shadow forth Christ; to describe his life, death, resurrection, and ascension, and otherwise to give the history of redemption, and the means which God hath taken from the beginning of the world to accomplish this great work; so when it was actually completed, and the mystery of it explained by his immediate disciples, it was foretold that revelation should be closed; and it was accordingly sealed up. After God, therefore, who "at sundry times and in divers manners had spoken in times past unto the fathers by the prophets," had in those last days "spoken by his Son," he closed the canon of revelation with this awful denunciation, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from those things which are written in this book" (Rev. xxii. 18, 19).

Nevertheless, although he had closed and sealed up his revealed word, he did not leave himself without a continued witness in the church, by the gift of his *Holy Spirit*, which he promised to his Apostles just before he was betrayed. "Howbeit, when He, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will shew you things to come*" (John xvi. 13). Accordingly, soon after his ascension into heaven, this promised Comforter was sent, in a visible manner. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 1—4). And this Comforter was promised to abide with the church "for ever" (John xiv. 16); although not given in this miraculous and extraordinary manner; and hence the Apostle says to the

Corinthians, "What! know ye not that your body is the *temple of the Holy Ghost* which is in you, which ye have of God, are ye not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 19, 20).

After this "sealing up" of the word of God is mentioned, the list is thus closed, "*and to anoint the Most Holy.*"

Sir Isaac Newton, in his remarks on this prophecy, has the following observation: "The former part of the prophecy related to the *first coming* of Christ, being dated to his coming as a prophet; this being dated"—alluding to the 25th verse—"to his coming to be a prince or king, seems to relate to his *second coming*. There the Prophet was consummate, and the Most Holy anointed; here he that was anointed comes to be a Prince, and to reign. For Daniel's prophecies reach to the end of the world; and there is scarcely a prophecy in the Old Testament, concerning Christ, which doth not in something or other relate to his second coming."

Now the anointing here spoken of does not, from the connection in which it stands, appear to relate to Christ's first coming: for being named the last—that is, *after* the work of redemption had been finished, and after the Scriptures were to be sealed up or completed—it evidently refers to something subsequent, to

something *future*, to some *future* work. In the quotation above made, relative to the institution of the Lord's Supper, it is ordered to be observed "*till He come:*" and in the last chapter of Revelation mention is made of the same event—the second coming of Christ—in the same order as what it here appears. After the denunciation in vers. 18 and 19, relating to the sealing up of the Scriptures, follow these words, "He which testifieth these things saith, *Surely I come quickly.*" So after Daniel had named that the death of Christ was "to seal up the vision and prophecy," he adds, "and *to anoint the Most Holy;*" thus signifying, in both instances, that it is the ultimate expectation of the Christian church to welcome her coming Lord: and hence we are taught in the Lord's Prayer to say, "Thy kingdom come."

The original word, instead of "the Most Holy," is sometimes, and perhaps more correctly, taken to mean "the Holy of Holies," or the Christian church; and in this sense it is equally significant and encouraging, and perhaps better accords with the immediate position in which it stands: and I would add the fervent prayer that this promised anointing, this unction of the Holy Spirit, may richly descend on the church of Christ in the present awful period of time; that it may be as a well-watered garden; as the lily among thorns; as "she that looketh

forth in the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Having said thus much respecting the great events which mark the commencement and termination of this chronological prophecy—namely, *the commission given to Ezra*, and *the death of Christ*—I will now proceed to notice some peculiarities which distinguish the structure of this famous and remarkable prediction from the others which have been already considered.

First, "*It contains three branches or parts;* the first foretells events to be accomplished within seventy weeks in general, and to be fully completed and brought to pass at the end of them; the second, events to be accomplished precisely at the end of three particular periods, into which the said general number of seventy weeks is divided; and third, events to be brought to pass after the expiration of the said seventy weeks, in the times immediately following thereupon" (Prideaux, vol. i. 390).

The first branch or part of this prophecy, is that which is contained in the 24th verse, which foretells those events to be brought about by the death of Christ; and which have been already fully considered.

The second branch, or part, is that which

is contained in the 25th, and in the former part of the 26th and 27th, verses. This divides the 490 years into three particular periods; and assigns particular events to be precisely accomplished at the end of each of them. These three particular periods are, seven weeks; or 49 years; sixty-two weeks, or 434 years; and one week, or 7 years. And the particular events to be accomplished at the end of each of them are: At the end of the 49 years, the "building of the street and ditch of Jerusalem in troublous times;" which was begun by Ezra and finished by Nehemiah; that is, the complete restoration, not only of the Jewish church and state, but of the temple, city, and fortifications, was accomplished at this time, in the year 408 B.C., forty-nine years after the advancement of Esther and Mordecai, and the consequent commission of the King of Persia to Ezra.

The particular event to be accomplished at the end of 434 years, or sixty-two weeks, must have been the beginning of the ministry or public appearance of Christ. But his own personal ministry did not commence till three years and a half afterwards, or in the middle of the last "week;" and hence there is a difficulty, which Dr. Prideaux is of opinion is cleared up by supposing his forerunner, John the Baptist, began his ministry three years and a half before Christ. But we have no reason to believe that John's ministry began before he was of the

usual age of thirty years; in which case, as he was only about six months older than the Saviour, his ministry could only have begun six months previous to that of Christ. I am rather inclined to believe that the first half of the last period of seven years is to be added to the 434 years, making it 437½ years, which was the actual time when Christ began his public ministry; and that the phraseology which is used was for the purpose of not too clearly revealing "times and seasons." As far as the true meaning of the difficulties found in prophetical dates are illustrated by the events, so far we may presume that this interpretation is correct, and that the remaining half week, or three years and a half, during which he was "to confirm the covenant with many," and "cause the sacrifice and oblation to cease"—or, in other words, which was to be the actual duration of his public ministry—was what is to be understood by "the midst of the week."

If such difficulties, however, still surround the true and proper interpretation of a *fulfilled* prophecy, which has engaged, during the whole period of the Christian era, the best attention and study of so many learned men, it ought to be no matter of surprise if equal difficulties are found connected with others, where, from the circumstance of their being *unfulfilled*, equal advantages are not enjoyed. "Not to be delivered in plain terms, is what is common to all pro-

phecies, there being none of them without their difficulties and obscurities." But it is clear, from many passages in the Scriptures, that these difficulties and obscurities form no argument why such an important feature in the written word of God as the chronological prophecies, should not, equally with other parts, be studied. It is clear also, that there were some who were waiting for the "redemption of Israel" when Christ first appeared in the temple, and when, led by the Spirit, Simeon and Anna came in at that moment; and was it not from the language of this prophecy that they were thus waiting? Daniel also "understood *by books* the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. ix. 2). Hence he "set his face unto the Lord, and sought by prayer and supplication, with fasting and sackcloth and ashes, and prayed unto the Lord, and made confession" (ver. 3). The Divine admonition is, "Neglect not prophesyings;" and in the preface to the book of Revelation the Lord says, "*Blessed* is he that readeth and they that hear the words of this prophecy."

A further, and even stronger argument in favour of such inquiries, is to be found in connection with Christ's foretelling the destruction of Jerusalem; as he there reproves the Jews for not studying their own prophecies, saying, "O

ye hypocrites, ye can discern the face of the sky, but the coming of the Son of Man ye cannot discern." And the more immediate prophecy to which he refers, whilst giving this most severe rebuke, is the one which forms

The third branch, or part, of the one now under consideration, containing "events to be brought to pass after the expiration of the seventy weeks, and in the times immediately following thereupon" (Prideaux). They are thus expressed: "And the people of the prince shall come, and shall destroy *the city and the sanctuary;* and the end thereof shall be with a flood, and unto the end of the war desolations are determined:" "For the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

The Saviour, in forewarning his disciples of the near approach of this time of trouble, confirms the correctness of its application to the destruction of Jerusalem by the Roman armies, in the following words: "When ye see the abomination of desolation spoken of *by Daniel the prophet* standing where it ought not, then let them which be in Judea flee to the mountains." ..."For in those days shall be afflictions, such as was not from the beginning of the creation which God created unto this time, neither shall be." See Mark xiii., Matthew xxiv., and Luke xxi., where many particulars of this awful

catastrophe are given very minutely, and "a crowd of events mentioned which might well have occupied the progress of ages, but which was to pass away within the limits of a single generation." The desolation spoken of by Daniel was indeed so completely accomplished, that before the Roman armies left Jerusalem they ploughed it over as a field: they left not one stone of the magnificent temple upon another—the altar, the towers, the walls, the buildings, were overthrown from the base; and three towers, and the remnant of a wall, alone stood,—the monument and memorial, the last and sole vestige, of this once highly favoured city.

In this manner, after the great work of Redemption had been finished by the sufferings and death of Christ, and after a space had been given for the Jews to repent, and take warning by the clear prophecies which He had given them of the coming desolations and troubles upon their city and country, the last sad wreck of Judah's glory departed! All stay and hindrances being now out of the way of God's avenging wrath, the threatenings predicted by Moses were now poured out upon them with fury; although at the time of the Saviour's delivering His prophecies there was perfect peace, they retained their own laws, and were living under the protection of the Roman Empire:

"no sign of change appeared." And this is another proof of the deceitfulness of present appearances and the suddenness of Divine judgments: "When they shall say, Peace and safety, then sudden destruction cometh." And it is a truth that cannot be sounded too much in the ears of the generation in which we live, that no appearance of present prosperity; no outward splendour of cities, and palaces, and churches; no intellectual attainments and discoveries in the arts that embellish life, or in the sciences that tend to improve its comforts; no height of luxury, and it may be added—and the instance of Jerusalem fully confirms the observation—no religious profession nor religious privileges, can for one moment avert what God hath purposed shall come to pass. Did He threaten and appoint a time for his judgments on Egypt, on Canaan, on Israel, on Babylon, and on Jerusalem?—contrary to all belief, contrary to all expectation, they fell. And as they were then resting in fatal security, full of their own political schemes, unmindful that God governed the world to suit *His* plans, not theirs; so it is a word that should reverberate through all the senates and cabinets of existing kingdoms, that *their hour may be at hand, and they not know it*. "Grey hairs," it is said, "were upon Ephraim, and he knew it not."

Second. The next peculiarity observable in the

structure of this prophecy is, *that its commencement could not with certainty be known till after its completion, and that for two reasons:—*

1. Because of the difficulty there would be in determining *à priori* which of the four "commandments," issued by the kings of Persia, was the one which was fixed upon by the Holy Spirit in assigning the date of 490 years. The first and second, issued by Cyrus and Darius, would pass away in the years 46 and 28 before Christ, without any appearance of the coming Saviour; while at length, in the intervening space between the second and third, *his birth* was announced; and it would finally appear that it was from *the third,* issued in the seventh year of Artaxerxes, that it was really to be calculated.

2. Because the termination of the Period referred not to *the birth,* but to *the death,* of Christ. No one could say therefore, even after the Messiah had begun his public ministry, at what age of his life he was to be "cut off;" and hence there might still be some slight difficulty in determining whether it was from the edict of the seventh or twentieth year of Artaxerxes.

Third. Another peculiarity of this period, and in which it differs from all the former periods, is, *that the length of time is not given in the plain term of years, but in the prophetical language of*

weeks of years—or, in other words, as is expressed in Ezekiel, "a year for a day."

"Among the Jews, as there were sabbatical days, whereby their days were divided into weeks of days, so there were sabbatical years, whereby their years were divided into weeks of years; and this last sort of weeks is that which is here mentioned: so that every one of the weeks of this prophecy contains seven years." (Prideaux.) Seventy weeks, or 490 days, are therefore used in this place to signify 490 years; as is most conclusively proved by the event, and as was indeed, from the first giving of the prophecy, most generally understood; for seventy real weeks would have been little more than a real year, which no one could have for a moment understood to have been intended.

And the Jews were not, in their history, without a practical illustration of this kind of reckoning; for the *forty days* spent by the twelve spies who were sent out by Moses to view the land of Canaan, were made to shadow forth, or represent, the *forty years* of their subsequent wanderings in the wilderness:—"After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years." (Num. xiv. 34.) And it will be found, as this discussion proceeds, that it pleased God to continue this mode of reckoning the chronology of

prophecy; and that in whatever division of time it may be expressed, whether in hours, days, weeks, or months—and there are instances of each division to be found—they are all to be calculated from this datum, "a day for a year."

An "hour," therefore, is intended to signify the twelfth part of a year, or a *month;* a "week," as in the prophecy before us, *seven years;* a "month," to signify *thirty* years; and a "TIME," which is the designation given for a prophetical year, stands for *three hundred and sixty* years; for, according to Dr. Prideaux, 360 days constituted a Jewish year, with intercalary days to fill up the deficiency of a solar year. And this method of calculating prophetical dates is so generally approved by all writers, ancient and modern, that controversy scarcely exists on the subject; for it has the unquestionable stamp, not only of Scripture proof, but of fact and experience.

The last remark that appears to be called for on the structure of this prophecy is this,—that the point of time which marks its termination—that is, the year A.D. 33—was but the introduction to A SERIES OF EVENTS, which was to bring about a consummation of evil and of judgment to the Jewish state; and that it was not before a period of thirty-seven years had elapsed that this dreadful consummation took place. It was not *immediately* after the Jews had imbrued their

moreover, "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness?*"... "And if the casting away of them be the reconciling of the world, what shall the receiving of them be, *but life from the dead?*" (Rom. xi. 12, 15).

From these, and other passages that will be afterwards quoted, it is evident that mercy is in reserve for the Jewish people; that their present condition is to have a termination; that they will ere long be gathered in on every side, and brought to their own land; and that this glorious era will be the introduction of a new dispensation to the world.

The general impression, both of the Jewish and Christian churches, is, that this important period is very near at hand. As the consideration, however, of the *chronology* of *unfulfilled* prophecy will form a separate portion of this work, to which attention will be immediately directed, the *fulfilled* periods having now been all gone through, the light which it has pleased God to throw upon *the* TIME when it will take place will then be brought forward. Let, therefore, this predicted time but arrive—of which already portends of no equivocal significance, like the shooting forth of the fig-tree, begin to appear—let the "consummation" here spoken of but arrive, and an unprecedented

scene of wonders will undoubtedly burst upon the world. Every scheme of human policy will be confounded in the immediate displays of Divine power; every apostate religion shall be overthrown; and the present state of things, maugre all opposition, shall be constrained to give way to the triumphant accomplishment of what God hath purposed.

I will only add, in conclusion, the fervent prayer, that the ever-blessed Spirit, who indited all the wonderful prophecies to be found in the Holy Scriptures, and thus opened to our eyes a vista into futurity only there to be found, may direct both the writer and reader to form correct conclusions in what yet lies before them. May He prepare our minds for His coming judgments; enable us to keep on our watch-tower, with our loins girt and our lamps burning; and when the awful blast is sounded, which shall reverberate through the length and breadth of the world "IT IS DONE," may we be able to lift up our heads with joy, to meet our coming and adorable Lord and Saviour!

PART II.

Unfulfilled Chronological Prophecy.

INTRODUCTORY REMARKS.

ONE leading object which I have had in view, in thus particularly studying and analyzing the preceding fulfilled chronological periods, having been to deduce from their structure such peculiarities as might serve to elicit true principles, in order to the more correct interpretation of those remaining periods whose accomplishment is yet future, or incomplete, I will in this place give those peculiarities in the form of prophetical axioms.

1st. All the events which have marked the commencement and termination of each period have formed the most important ERAS in history.

Such, for instance, was the call of Abraham—the separation of the two great branches of his family—the deliverance from Egypt—the final ruin of the kingdom of Israel—the captivity of that of Judah—its deliverance from Babylon—the restoration of the Jewish church under Ezra—and, finally, the death of Christ, and the de-

struction of Jerusalem by the Romans: and these are the events which have marked the beginning and the close of the four periods already considered.

2d. Such events, whilst they form the most prominent features in history, have, it will be perceived from the above enumeration, always had a special respect to the affairs of the CHURCH, and have never exclusively related to secular concerns.

3d. These events, it will likewise be perceived, have not had a reference to the existing state of things, but have been characterized by CHANGE: that is, they have marked all the great and extraordinary changes through which it pleased God his church should pass while under the Levitical dispensation.

4th. It is an awful fact, that the termination of each of the four periods already considered has been attended by the RUIN of the respective nations to which they related—viz., those of Canaan, Egypt, and Babylon,—and Israel and Judah.

5th. In the "first period" a double duration is attached to the same prophecy, having one common termination—viz., four hundred, and four hundred and thirty, years.

6th. The "third period," or the seventy years' Babylonish captivity, has the remarkable and

important peculiarity of a double commencement, and consequent double termination.

7th. In the first, third, and fourth periods, the time of the respective commencements could only be correctly ascertained when the respective terminations had either actually taken place, or were near unto it; in other words, when the prophecy was either actually completed, or was near its completion.

8th. It is observable likewise, that in the three periods above named the commencements are not reckoned from the time the prophecy of each was given.

9th and lastly. It may be noticed, that a greater or less degree of obscurity rests upon each prophetical period, according as circumstances have required.

In agreement with the principles embraced by the axioms above laid down I proceed to consider the periods of yet unfulfilled Prophecy; but before I advance to that which is first in chronological order (Period V.) I must apprise the reader that this Period has *two special peculiarities:* in the first place, it admits of a *double application*—1. to the kingdom of Israel, and 2. to the kingdom of Judah—and

in the second place, each of these distinct applications has a *double commencement and double termination*. In this order, then, and under these two divisions, I propose to consider the prophecy regarding this Fifth Period; commencing with its application to the kingdom of Israel.

PERIOD V.

First Application (Kingdom of Israel).

FROM THE FINAL DESTRUCTION OF THE KINGDOM OF ISRAEL TO ITS RESTORATION:

2520 YEARS,

FROM B.C. 727 TO A.D. 1793, AND

FROM B.C. 677 TO A.D. 1843.

CONTENTS.

The present condition of the Jews—Their distinctive character as a separate people—The Ten Tribes—Profane, sacred, and prophetic history—Israel's restoration—Prophecy a sure word—Predicted Jewish valour—The symbolical Babylon—The certain accomplishment of prophecy—The whole nation to be restored miraculously and permanently—Their cities to be rebuilt—The prophetical term "seven times"—Sacred calendar of prophecy—First season—second—third—The Assyrians—Tiglath-Pileser—Shalmaneser—Esarhaddon—Sennacherib's invasion of Judah—Tabular view of events—The French Revolution—The sixth seal and first five vials—Infidelity—Lewis XVI.—Joseph II.—Bonaparte—His blasphemy similar to that of Sennacherib—Fourth reason—The present infidelity of France—The increase of Popery—The wasting away of Turkey—Russia—Religious societies—Interest felt on behalf of the Jews—General indifference of the present time—The contents of the sixth vial—Daniel's king of the North—Three unclean spirits—Present revolutionary spirit—Armageddon—Description of the great plain of Megiddo—Value of the study of prophecy—Sealed number of the church—Fifth reason—Nebuchadnezzar's great image—Destruction of the present kingdoms—Last great epoch.

the fall, so also for the rising again of many in Israel.

In a very early period of their history, the following prophecy was uttered respecting them: "Lo! the people shall dwell ALONE, and shall not be numbered among the nations" (Numb. xxiii. 9). Since the time of their first captivity under the Assyrians, the most determined efforts have been successively made to exterminate them from the earth. Nebuchadnezzar, Antiochus, Titus, Adrian, and many of the modern nations of Europe, have done their utmost to extinguish, not merely their political existence, but even the separate being of the people. Nevertheless, vain has been every human effort; for the word that God hath spoken must stand; and the Jews remain as much a distinct people as they were when this prophecy was uttered, above three thousand years ago. They still dwell alone, "unnumbered among the nations," although in a scattered state. "Still refusing to mingle their blood with any other race of mankind, they dwell in their distinct families and communities, and still maintain, though sometimes *long and utterly unconnected with each other*, the principle of national unity. Jews in the indelible *features of the countenance*, in *mental character*, in customs, usages, and laws; in language and literature; and, above all, in religion, in the recollections

of the past, and in the *hopes of the future;* with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, every form of government; with inflexible pertinacity they practise their ancient usages,—circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew; rarely intermarry, except among each other; observe the fasts and festivals of their church; and assemble, wherever they are numerous enough, or dare to do so, in their synagogues, for public worship. Denizens every where, rarely citizens; even in the countries in which they have been the longest and most firmly established they appear to a certain degree strangers or sojourners; *they dwell apart,* though mingling with their neighbours in many of the affairs of life" (History of the Jews, vol. iii. p. 91).

Thus are the Jews kept, not only as witnesses against themselves, but as the Lord's witnesses in all quarters of the world, separate and distinct from all other people; and that, not only those of the posterity of Abraham who were dispersed after the siege and taking of Jerusalem by the Romans, but also the *lost Ten Tribes,* who were carried away by the kings of Assyria; for various communications have lately been made to the world, through Jews who have visited the Leipsic Fair, as well as by means of an Oriental

Geographical Society established at Calcutta, that a people exist in the interior of Asia, whose usages, physiognomy, and other characteristics, prove them to belong to the Hebrew nation. There can be no doubt but ulterior discoveries will, as the time draws nearer for their return to their own country, more decidedly bring them to light; and that, whenever that time arrives, the veil which has hid them from the observation of the world will be entirely removed.

It was at the early period of their history, when Moses, their great legislator, was raised up to utter the awful threatenings recorded in this prophecy against them, that it pleased God to accompany such denunciations with those promises of mercy which are found in the 44th and 45th verses of this chapter—viz. that when they should be in the land of their enemies He would not cast them away, but for their sakes would remember the covenant of their ancestors." Succeeding prophets were raised up, after the lapse of near a thousand years from the time of Moses, when these direful threatenings of overwhelming destruction were about to be carried into effect, and when Scripture history was to cease; and the writings of which prophets carry on the series of events that was to form the great outline of future history to the end of time. It is worthy of observation, with

respect to events anterior to this era, that where Scripture history ends, profane history begins. "There are many fabulous and uncertain accounts of things that happened before; but the beginning of the times of authentic profane history is judged to be but a little before Nebuchadnezzar's time, — about a hundred years before. The learned men among the Greeks and Romans used to call the ages before that, the *fabulous* age; but the times after that, they called the *historic* age: and from about that time to the coming of Christ we have undoubted accounts in profane history of the principal events; events that wonderfully agree with the many prophecies that we have in Scripture of those times" (President Edwards on Redemption). So that the writings of the Prophets may be considered, as they truly are, a continuation of Scripture or inspired history; the truth and accuracy of which are most fully confirmed, as far as those events have yet transpired, by the pages of both ancient and modern profane history.

One leading subject in this inspired history of future events, is the reiteration of gracious designs of God with regard to his ancient people of Israel: and assuredly, as their punishments and their unexampled sufferings, recorded in this history, have received a *literal* accomplish-

ment, so also shall the promises of their restoration and future glories.

"Yes, Salem, thou shalt rise—thy Father's aid
Shall heal the wound His chastening hand hath made,
Shall judge the proud oppressors' ruthless sway,
And burst their brazen bonds, and cast their cords away."

HEBER.

And why should it appear incredible that the great things which are written in this prophetic history respecting the Jews, shall be also literally fulfilled? To give *them* possession of the land promised to their ancestors, Egypt, as we have already seen, was visited with the most tremendous judgments, and the nations of Canaan all but extirpated: and to give them a second time possession of but a small portion of that land, Babylon, the most splendid and magnificent empire that ever existed, was overthrown, never again to rise. The apathy and indifference shewn by the world, and by Christian nations in particular, to the HIGH DESTINIES which await the Jews, as clearly revealed in the immutable word of God, can only be accounted for by the prevailing infidelity of the age. This revelation is called "a sure word of prophecy, whereunto we do well to take heed, as unto a *light that shineth in a dark place*" (2 Peter i. 19). And what other word or prophecy is there, that can shed its light

with unerring certainty into the womb of futurity? The word of God is not like the Sybilline archives of Rome—like the oracles of the Pagan world—like the uncertain and ambiguous prognostications of astrologers and soothsayers: the prophecies FOUND HERE "came not by the will of man; but holy men spake as they were moved BY THE HOLY GHOST!"

We are accustomed to look upon the Jews as so powerless and contemptible a people, from whom nothing can possibly be apprehended, that we consider it impossible that *they* can have any influence in the great movement that has for the last forty years been going forward in Europe, and the effects of which still threaten to rock every kingdom to its very centre, and in consequence of which "men's hearts are failing them for fear, and for looking on those things which are coming on the earth." Thus we judge from appearances! and it is probable the cabinets of the "five great powers," as they are called, would smile with derision, were it for a moment suggested that their greatest danger, their complete overthrow, was connected with the affairs of this despised people. So did Pharaoh; and so did Belshazzar; but in doing so they knew not that they FORGAT Him who hath declared that He is the "God of Abraham, of Isaac, and of Jacob;" that "this is His name FOR EVER, and this is

His MEMORIAL UNTO ALL GENERATIONS" (Ex. iii. 15).

The language of prophecy, however, is explicit on the subject. An enemy, and one who lost his life fighting against them, was commissioned thus to speak of them, as he saw them spread in tents under his feet: "Behold, the people shall rise up as a *great lion*, and lift himself up as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain" (Num. xxiii. 24): and it is language *that has never been rescinded*. Although mere politicians will consider there is much more to apprehend from great and well-disciplined armies, than from the apparently harmless Jews, yet, connected with the above prophecy of Balaam, the following predictions are of a terrific and fearful import:—"And the remnant of Judah shall be *among the Gentiles* in the midst of MANY PEOPLE, as a LION among the beasts of the forest, as a *young lion* among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.... And I will execute my vengeance in anger and fury upon the heathen, such as they have not heard" (Micah v. 8, 9, 15). And whereas they appear now to be so destitute of warlike and military talents and spirit, it is further said, "*The nations*

shall see, and be confounded AT THEIR MIGHT; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee" (Micah vii. 16, 17). "The Lord of hosts hath visited his flock the house of Judah, and hath made them as his GOODLY HORSE IN THE BATTLE. Out of him came forth the corner, out of him the nail, out of him the *battle-bow,* out of him every oppressor together. And they shall be as *mighty men, which tread down their enemies* in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horseback *shall be confounded.* And I will strengthen the house of JUDAH, and I will save the house of JOSEPH, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them" (Zech. x. 3—6).

This language, it is plain from the last verse quoted, must refer to a yet future period; for the Hebrews have never, since these predictions were uttered, been an *united* kingdom: and Judah has only been for a short time restored; and even then not as an independent kingdom; whereas this prophecy refers to the house of

Jacob generally, as well as to Judah. Besides, there has been no instance, since the times of Joshua and David, when they have shewn such might and prowess as are here described, if we except, indeed, the noble actions of the Maccabees: but these were of too confined a character—too much for mere self-preservation—had too little influence on the affairs of other nations, at all to comport with the phraseology of these prophecies. And the truth of this observation will be still more distinctly perceived by another quotation: "Thou art my *battle-axe* and weapons of war; for with thee will I BREAK IN PIECES THE NATIONS, and with thee will I DESTROY KINGDOMS; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider: with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid: I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers." And, as if identifying this destruction, of which Israel is to be made the instrument, with the Western nations, the next verse goes on to say, "And I will render UNTO BABYLON, and to all the inhabitants of Chaldea,

all the evil that they have done in Zion in your sight, saith the Lord" (Jer. li. 20—24.) Now the might of the Jews was never shewn against the literal Babylon; Persia, and not Israel, being the Lord's "battle-axe" when that power was overthrown. But, as was above observed, there are other nations, unitedly represented under the name of Babylon, yet standing, against which the most fearful judgments are threatened, and whose fall is to be co-existent with the deliverance of the Jews: it is this fall, therefore, to which these prophecies must have a reference.

It is readily admitted, that, speaking after the manner of men, there is no *appearance* of such predictions as these being speedily accomplished: it is admitted that many objections may be advanced as to their possibility, and many difficulties and improbabilities may be started. But these difficulties and improbabilities, however great they appear, are, after all, not to be compared with those which existed previous to their deliverance from Egypt, and the conquest of Canaan: nor yet in their deliverance from Babylon, exactly at the end of seventy years. The answer, therefore, to all such objections must be this: "Is *any thing* too hard for the Lord?" "Hath He said, and shall he not do it?"

"Firm are the words his prophets give—
Sweet words, on which his children live;—
Each of them is the voice of God,
Who spake, and spread the skies abroad:

"Each of them powerful as that sound
That bade the new-made heavens go round;
And stronger than the solid poles,
On which the wheel of nature rolls." WATTS.

As to the question—How can these things be?—we have only to believe that what God has promised, He is able to perform: "The zeal of the Lord of hosts will perform this" (Isa. ix. 7). He has given the prophecies with all the precision and authority of one who has planned the mighty series of events, and of one who is able to bring them to pass. He has also shewn, in the wonderful accomplishment of so many, that He has indeed all power in heaven and in earth, and that the future is equally present with Him as is the past. We have only therefore to say, "Lord, increase our faith."

It has been previously observed, that at the period of Israel's restoration a greater deliverance will be experienced than took place when "the hosts of the Lord" were brought forth out of the land of Egypt, as being fully implied in language used by Jeremiah:—"Therefore, behold, the days come, saith the Lord, that they shall NO MORE say, The Lord liveth, which brought up the children of Israel out of the

land of Egypt; but, The Lord liveth, which brought up, and which led, the seed of the house of Israel out of the north country, and from ALL *countries* whither I have driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8). This deliverance evidently extends to the *whole posterity* of Israel—those from the "*north* country" referring to the Ten Tribes, and those from "all countries" to the other two tribes. And again, "According to the days of thy coming out of the land of Egypt will I shew him *marvellous things*" (Micah vii. 15). And the very language that is used in speaking of the one deliverance, is likewise used in speaking of the other: "As I live, saith the Lord God, surely *with a mighty hand and with a stretched-out arm*, and with fury poured out, will I rule over you: and I will bring you out from the people, and bring you out of the countries wherein ye were scattered, with *a mighty hand* and with *a stretched-out arm*, and with fury poured out: and I will bring you *into the wilderness* of the people"—Here the parallel is still carried forward: after their restoration they shall be brought into the wilderness—"and there," saith the Lord, as he did with their fathers under Moses, "will I plead with you face to face. Like as I pleaded *with your fathers in the wilderness of the land of Egypt, so will I plead with you*, saith the Lord God" (Ezek. xx. 33—36).

And here the observation may be again made, that nothing corresponding to this prediction has yet transpired; no deliverance of the Jews has yet happened, which, in its essential features, bears even a comparison with the deliverance from Egypt. The events, therefore, which are here predicted, must be FUTURE.

There are some authors who have explained these, and other strong prophecies respecting Israel's future restoration, as referring to the deliverance from Babylon; but when it is considered, that, instead of the promised liberty, glory, and greatness, with which such prophecies abound, but a comparative few returned at that time, and that these were tributary to the Persians,—"for we are but servants," said Ezra—and that they only *partially* possessed their own land; that they were subsequently greatly oppressed by the Greeks, who slew, banished, and enslaved great numbers of them; that they afterwards, on the overthrow of the Grecian kingdoms, paid tribute to the Romans, and this as long as they possessed their country;—it is impossible to apply such a restoration as is spoken of in the elevated, glowing, and rapturous language of the prophets, to an event in which it bears no resemblance in any one feature. Besides, that was only the *first* time they were restored from the nations where they had been carried captive; but these great prophecies

refer to a *second* restoration: for, in Isaiah xi. 11, 12, it is said, "And it shall come to pass in that day, that the Lord shall set his hand again the *second* time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea*. And he shall set up an ensign for the nations, and shall assemble the OUTCASTS *of Israel*, and gather together the DISPERSED *of Judah* from the four corners of the earth." And in Jer. xxxii. 37, 38, "Behold, I will gather them out of all countries whither I have driven them....and I will.... cause them to dwell SAFELY." And in Amos ix. 15, "I will plant them upon their land, and they shall *no more* be pulled up out of their land which I have given them, saith the Lord thy God."

It is also declared in those glorious prophecies respecting their restoration, that the cities which are now laid waste shall be rebuilt. "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced,

and are inhabited." (Ezek. xxxvi. 33—35.) "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of MANY GENERATIONS. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But YE shall be named the priests of the Lord: men shall call YOU the ministers of God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (Isa. lxi. 4—6.)

As the fact thus appears clear and indisputable, from these and many other passages which might be quoted, that the whole of the posterity of Abraham, both of the kingdoms of Israel and Judah, shall certainly be restored with great signs and wonders to their own land, —that land which has been the theatre of so many wonderful transactions, and is connected with associations infinitely more grand, sublime, and interesting, than those with which Gibbon is said to have contemplated the ancient majesty of Rome—the important question of its chronology now remains to be considered. *When* shall this period of wonders take place? At what *time* are we to look for or to expect these great events to happen? *How long* will it

be ere this "cup of fury" shall be fully poured out?

We have seen that in the two former captivities of the people—those of Egypt and Babylon—a distinct intimation was given of the *length of their duration.* Is any such intimation to be found in the pages of the inspired records, with regard to this greater and more overwhelming calamity; this long and weary estrangement from their own soil; this captivity which has been attended with such complicated sufferings and trials, such misery, reproach, and shame?

In the book of Daniel, as well as Revelations, the term "*time*" is used to express an acknowledged chronological period of a determined and unequivocal duration, the meaning of which has already been explained: and to my mind, after very close consideration of the subject, the PERFECTION *of calamity* which has fallen upon the whole Jewish nation, has a PERFECTION *of duration* attached to it, in the clear, intelligible, and divinely-accredited term of *seven times* named in four several places in this important prophecy of the 26th of Leviticus:—"If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins." (verses 27, 28; see also verses 18, 21,

and 24). And although the Hebrew term here used, is not exactly the same as the expression "seven times" in the later prophets; yet, since constructing the larger chart of this work, I have observed that it is thus considered as a chronological term by one of the speakers in the "Dialogues on Prophecy;" and likewise by a writer in one of the Periodical Magazines: and I consider, from the peculiarity of its phraseology, and standing in this remarkable position, that, although a more obscure term is here used than was subsequently employed, yet notwithstanding it has a direct reference to a *determined* period.

It was the opinion of the celebrated Mede, who wrote on this subject above two hundred years ago, and whose name is increasing in reputation in the estimation of "students of prophecy," that the three times and a half of Daniel and St. John was but the bisection of a complete number of seven times, which he called the *sacred calendar*, or the *great almanack* of prophecy, and to which he thought "all mention of times in the Scripture had reference." He also recognises the *captivity of Israel* under the four successive Gentile monarchies, as forming this complete period, or great calendar of prophecy; reasoning on the subject *à priori*, without any reference, that I know of, to any distinct prophecy on the subject. The learned Mr. Faber also recognises this principle,

and assumes as a datum the mention of "*seven times*" in Nebuchadnezzar's dream of the great tree, which he justly considers to mark the period of the duration of the four tyrannical monarchies, giving his work the title of "The Sacred Calendar of Prophecy." By Rev. Mr. Digby, Mr. J. A. Brown author of the "Eventide," as well as by other writers, the great period of "three times and a half" is also considered but as *an incomplete period*—the half of "seven times;"—and all who have thus noticed it, have also considered the complete period to refer either to the duration of Israel's captivity, or to the duration of the Gentile monarchies. As will be perceived, by referring to the head or beginning of this "Period," I consider it has not one only, but two applications; and alludes in this, its two-fold application, to BOTH these great events; the one, to the house or kingdom of Israel, and the other to the kingdom of Judaḥ.

As a period under the designation of "seven times" thus appears to be recognised, comprising an almanack or calendar in which other chronological predictions are involved—recognised indeed, like some great discoveries in science, rather by induction than by actual demonstration—I will now proceed to give those reasons which have induced me to consider the often-repeated mention of the term in Leviticus xxvi.,

as well as in Daniel iv., as having a chronological signification.

1. From its being mentioned in this place in immediate connection with Israel's and Judah's awful punishment;—and it is reasonable to suppose, that, if it were noticed any where, it would be in such a connection. It is frequently named in other places, as seeming to have a reference to something important. The attention, for instance, is drawn to the circumstance of the meeting of Esau and Jacob, when the latter, the representative of the house of Israel, bowed "seven times" before the former, represented as Edom, or as the head of the Gentiles;—by the Israelites encompassing the walls of Jericho "seven times," before God, on the sound of the seventh trumpet, miraculously appeared in their behalf, and gave them possession of the first city in the land of Canaan;—also by Elisha sending his servant "seven times" before he saw a "little cloud," though no bigger than a man's hand, indicative of another miraculous interference in their behalf;—and in other places.

2. There exists a great probability that this "seven times" has a chronological import, from the actual time to which the event which it represents has already run, in connection with the signs of the times, and the general expectation of the church.

The second Period indisputably fixed the exact time of Israel's final captivity to have taken place in the year before Christ 677; consequently, by adding to this the present year (1834 after Christ), it will make this captivity to have already lasted 2511 years. Now as "seven times," or 7×360, is 2520, which gives the number of years this chronological term signifies, it follows that the whole period has only NINE YEARS to run before it will have expired. And as there are such manifest indications of great changes being at hand, and that we are living "in the latter days," the presumption is strong that this expression is in the highest degree significant, and ominous!

3. This probability is greatly increased by the fact, that the great national shocks which preceded, portended, and hastened, Israel's and Judah's fall and captivity, have been correctly answered, or responded to, by *corresponding shocks*, portending and hastening their deliverance, and the downfall of the nations by which they have been oppressed; calculating "seven times," or 2520 years, as the intervening period.

The events that preceded the final and irretrievable destruction of the Ten Tribes, or the kingdom of Israel, were—first, the calling in of Tiglath-Pileser king of Assyria, by Ahaz king of Judah, to assist him against the confederate forces of Rezin king of Syria, and Pekah king

of Israel; which alliance to destroy the house of David is noticed at length under the Second Period. From this circumstance it would appear that Ahaz, who was a wicked king, was not satisfied with the assurance of deliverance given him by the prophet Isaiah, but he must call in human help; for it is said that "Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of it* CAPTIVE to Kir, and slew Rezin" (2 Kings xvi. 7—9).

This fatal step was the herald of Israel's destruction: it gave an introduction to that formidable power, that terrible "lion from the north," which ultimately swept desolation and ruin over all the land—it was inviting a serpent that was to sting them to death. It was the first appearance of the "head of gold." It appears, that, after taking Damascus from the king of Syria, the king of Assyria took from the king of Israel "Ijon, and Abel-beth-maachah,

and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and *carried them captive to Assyria*" (2 Kings xv. 29). This, therefore, was the first shock, though but a faint one, felt by the nation of Israel from the invasion of the Assyrians, and happened in or about the year 740 B.C.

The remaining part of the reign of Tiglath-Pileser was a respite from any further appearance of encroachment or molestation. However, it lasted not beyond his death; for on the accession of his successor, Shalmaneser, which might be in the year 731 B.C., he, in the first year of his reign, invaded the land of Israel, because, it was said, he "found conspiracy in Hoshea" king of Israel; "for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel *away into Assyria*, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes" (2 Kings xvii. 3—6). And so complete was this invasion in rooting out the inhabitants from their own land, that it is generally considered as the final destruction of the

kingdom; and were it not that this decisive calamity is by the "second prophetical period" unerringly fixed at a later date, under the reign of Esarhaddon; and also by some expressions in the history of Josiah, noticed under the consideration of the same "Period," proved not to have been final; it would no doubt have been the universal opinion. So difficult is it accurately to fix upon dates, when we have not the certain guidance of the Holy Spirit!

In this intermediate space of time, between the first destruction of Israel by Shalmaneser in 727, and its final ruin by Esarhaddon in 677, *Judah* was brought to the very verge of ruin by Sennacherib, and saved only by a miracle. In the year B. C. 715, on some pretext or other, Judah—as if ever to cohere and participate in the calamities of Israel, as she had participated in her sins—under Hezekiah, the son and successor of Ahaz, felt the bitter consequence of Ahaz having called in the help of Assyria; for Sennacherib for four or five years with merciless cruelty ravaged the whole country. "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come against *all the fenced cities* of Judah, and took them" (2 Kings xviii. 13). "Hezekiah, distressed to see his kingdom thus pillaged, sent ambassadors to desire peace on any terms he would prescribe. Sennacherib, seemingly mollified, entered into

a treaty with him, and demanded a very great sum of silver and gold. The king exhausted both the treasury of the temple and his own coffers to pay it. But Sennacherib, regarding neither the sanction of oaths nor treaties, still continued the war, and pushed on his conquests more vigorously than ever. Nothing was able to withstand his power; and of all the strong places of Judah none remained untaken but Jerusalem, which was reduced to the utmost extremity." (Rollin).

These particulars are related in the 2d of Kings, chaps. xviii. xix., where, in this great emergency in which Hezekiah was placed, one of those interesting and remarkable displays of Divine mercy, which are often found recorded in the word of God, was manifested: for although Samaria, the capital of Israel, had been taken but a few years before, the time *was not yet arrived* when Jerusalem should be given into the hands of its enemies: therefore, in the last extremity, when the city seemed to be inevitably lost, when it was so reduced that its insulting foe challenged Hezekiah's ability to set two thousand riders on horses with which he in that case would furnish him—then the Lord appeared on their behalf, and the blasphemies uttered by the Assyrians against God met with awful and condign punishments. For "it came to pass on that night that the angel

of the Lord went out, and smote in the camp of the Assyrians *a hundred and four-score and five thousand:* and when they arose in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead" (2 Kings xix. 35—37).

Such are the events which, from the first introduction of the Assyrians into the land of Israel on the invitation of Ahaz, hastened and preceded the ruin of the Ten Tribes. According to the best chronological tables, the date of these transactions stands in the following order:

B. C.

740 Ahaz calls in Tiglath-Pileser king of Assyria to his help, who slays Rezin, and leads a small part of Israel into captivity.

731 Shalmaneser invadeth Palestine and maketh Samaria tributary to him.

727 ... Shalmaneser carrieth away Israel into captivity.

724 Shalmaneser lays siege to Samaria.

722 Shalmaneser takes Samaria a second time.

714 Sennacherib invadeth Judea.

708 Sennacherib loseth all his army before the walls of Jerusalem.

677 ... Esarhaddon finally extinguishes the kingdom of Israel.

The corresponding dates to this chronology,

calculating the intervening period of "seven times," or 2520 years, are the following:—

B.C.		A.D.
740	was responded to ... in	1780
731	ditto ... in	1789
727	ditto ... in	1793
724	ditto ... in	1796
722	ditto ... in	1798
714	ditto ... in	1806
708	ditto ... in	1812
677	will be responded to ... in	1843

Only the two more prominent of these dates are brought forward as decidedly fixed and correct, or as decidedly bearing upon the main question. Great probability, indeed, attaches to the others; and, accordingly, they strongly corroborate this *third proposition*, that the "great national shocks which portended and hastened Israel's and Judah's fall and captivity, have been correctly answered, or responded to, by *corresponding shocks*, portending and hastening their deliverance, and the downfall of the nations by whom they have been oppressed." Irrespective, therefore, of these particular minor dates, it appears undisputed that in the year 727 B.C. a certain power, which had a few years previously been introduced, interfered with and brought into captivity the greater part of the Jewish church and people; and that about fifty years afterwards, in 677 B.C., this captivity was completed. It is at the same time certain, that at or about the time of the other dates, the

leading events which contributed to and hastened this great catastrophe, likewise occurred. The question, then, which requires to be satisfactorily answered, in connection with this proposition, is,—did any events transpire, answering to these corresponding dates, of such a nature as we might reasonably suppose would happen preparatory to the crisis in the history of nations on the restoration of Israel? If such events did occur, then the probability is great that the hypothesis respecting this term of "seven times" implies a chronological term. And it is not an hypothesis to us of *distant* uncertainty: a few short years will give a full explanation to the whole *mystery*—nine at the most—when this question will be finally set at rest. The seventh trumpet will likewise be soon sounded, as the sixth, or the Turkish empire, is on the point of expiring; when it is expressly asserted, that "the MYSTERY of God will be finished, as he hath declared unto his servants the prophets." Before this time arrives, additional indications of the near approach of so important a period will no doubt be given, to the satisfaction of all who are willing to be convinced; and few, it is probable, will have reasonable excuse for not being on their watch-tower.

But, to pursue our present inquiry:—Did any events transpire, connected with one great

era in the history of nations, that may be dated in their rise from the year 1780; come to perfection in 1793; begin to suspend their influence in 1812; and which now, in 1834, threaten in a few years to be renewed with seven-fold violence and desolation? The FRENCH REVOLUTION will instantly present itself to the mind of every reader, as being connected with events of such a character, and corresponding to such dates. The deeply momentous consequences that have followed in the train of this great event; the astonishment and consternation with which Europe beheld and felt its desolating course; the disruption and overturnings of kingdoms and states which it occasioned; and the atheistical principles which it brought into fatal and increasing operation; are terrifically expressed on the opening of the "sixth seal," in the book of Revelation, and by the pouring out of the first five vials, as we have already seen in the "Introduction."

The horrible confusion, wars, and bloodshed, which are there symbolically represented as the judgments and plagues attendant on this most unexampled revolution—a revolution which has developed the dreadful characters, and exhibited the actors of the "*last times*"—was connected with the most extraordinary circumstances that ever occurred on the stage of time. "The French Revolution," says an able writer

quoted by Mr. Cuninghame, "was marked with all the characters of SUDDENNESS and MYSTERIOUS POWER which peculiarly appertain to the times of God's extraordinary visitation."—"It was," says another eloquent writer, "of all revolutions, the least to be accounted for on the ordinary grounds of public overthrow. No disastrous war had shaken the system; no notorious waste of the public resources; no tyrannical master; no ruined finance:—the court was economical; the country was in profound peace; the great families were attached to the crown; the king was a man of singular lenity and liberality: he had granted much to the demands of popular representation; he was prepared to grant the fullest demands to rational freedom" (Croly).—Burke says that "it fell from its high and palmy state without a struggle;" that, "all things taken together, the French Revolution is the MOST ASTONISHING event that has hitherto happened in the world."

The language of Gibbon is, that "this proud and mighty monarchy—founded, as it might seem, on the rock of time, force, and opinion; supported by the triple aristocracy of the church, nobility, and parliament—was *crumbled into the dust*, and vanished from the earth."

The following quotation from Montgomery, written in 1819, will likewise assist in conveying some idea of this deeply-important event.

"The French Revolution awakened more *thinking* than any similar event in the history of man. During twenty-five years, every nation in the world, that ship could reach or traveller could penetrate, became interested in its issue: not an individual of the human species could be said to be placed beyond its attraction; and throughout all its changes of fortune it never ceased to be an object of fear, expectation, or curiosity, wherever its hopes and its terrors had once been known. It furnished subjects of conversation in almost every language under the sun, and at almost every moment of his daily circuit, in one corner or another of the regions which were visited by his beams. Even in the heart of China, and on the forbidden shores of Japan (where a new form of thought is as rare as a comet, and regarded with as much superstitious terror), the French Revolution, known only by the last echoes that carried its confused rumours to the ends of the earth, *excited alarm and apprehension of evils* as undefinable as those of enchantment. Meanwhile, through all the countries of Christendom, and more or less in every quarter of the globe, the anomalous war, commenced to suppress it at home, only served to confirm it there, and extend and perpetuate its miseries abroad. *There is not a state on the Continent at this day* which is nearly the same, in territorial form or internal policy, *as it was before*

the year 1789, or as it would have been if France had fallen quietly to dust, under the mouldering ruins of its old government. Its *contagious* revolution has thus, *to an incalculable degree*, influenced the character, the habits, and, if we may use the expression, the *fate* of all future generations in those lands where its arms have made way, or its principles have been insinuated." And, finally, Sir Walter Scott speaks of this period of history "as the *most important*, perhaps, during its currency and in its consequences, which the ANNALS OF MANKIND afford."

From such distinguished testimonies as these it must be evident, even to the most superficial observer, and to those who are not old enough to recollect the deep impression of horror and consternation produced at the time, that the events of this period were of a nature *far out of the common course of God's providence:* that they were, in fact, such as might be supposed to happen—such as our judgment tells us were required to happen—when God's purposes respecting the nations, at the time of the restoration of the Jews, should be on the point of accomplishment.

Such being the case, it now remains to be shewn, in order to prove the correctness of this proposition, "that the shocks among the nations which were caused by the French Revolution *have* corresponded to those which preceded and hastened Israel's fall and ruin," and that they

happened in general in unison with the inferential dates given in the above tabular view.

The great and leading characteristic of the French Revolution was the principle of *Infidelity*, or *Atheism;* the effects of which it most awfully developed; and the open avowal of which, by the leading members of the National Convention, and by the nation in general, was a most extraordinary moral phenomenon. It had been primarily caused by the fatal *persecutions and exile of Protestants*, which had banished from the nation all who truly feared God and loved righteousness, and left it a prey to licentiousness of manners, to the bigotry of Popery, and to the scorn and venom of such men as Voltaire, Diderot, and D'Alembert.

The first overt act which cherished and gave impulse to this diabolical principle—a principle which had been most industriously, insidiously, and successfully disseminated by these and other infidels—was Louis XVI., in the year 1780, sending an army to the assistance of the revolted colonies of America in their attempt to throw off the allegiance to Britain. In this enterprise, under the command of the celebrated La Fayette, who has subsequently been a leading actor in almost every revolutionary movement, the army imbibed Republican notions, and on its return home spread them throughout France; and these notions being

in perfect unison with the godless spirit of the nation—consisting alike in a resistance to the Gospel of the Lord Jesus Christ, to the laws of man, and every constituted authority; alike to a hatred of royalty and contempt of the clergy—in due time produced their correspondent fruits, and presented so "noisome and grievous a sore" on the surface of society, as completely changed the whole political system. "The return of the French army from America thus brought a strong body of auxiliaries to the popular, and now prevalent, opinions; and the French love of military glory, which had so long been the safeguard of the throne, became now intimately identified with that distinguished portion of the army which had been so lately, and so successfully, engaged in defending the claims of the people against the rights of an established government....It was, accordingly, from *its ranks* that the revolution derived many of its most formidable champions; and it was *their example* which detached a great portion of the French soldiers from their natural allegiance to their sovereign" (Life of Napoleon).

This event, by which the king of France, like the king of Judah in inviting the Assyrians to his help 2520 years before, took a serpent in his bosom, and nourished a principle which produced such bitter and awful consequences to himself, his family, his subjects, and the

world, happened in the year in which this prophetic chronology requires it should have happened—namely, in the year 1780.

This principle of opposition to all established institutions, was likewise cherished by the Emperor of Germany, the head of the Western Roman Empire. In Millman's History of the Jews is this remarkable observation:—"In the year 1780, the important AVANT-COURIER *of the Revolution*, Joseph the Second, ascended the throne. Among the first measures of this restless reformer was a measure for the amelioration of *the condition of the Jews*." "He published his edict of toleration, by which he opened to the Jews the schools and the universities of the empire, and gave them the privilege of taking degrees as doctors in philosophy, medicine, and civil law. It enforced upon them the wise preliminary measure of establishing primary schools for their youth: it threw open the whole circle of trade to their speculations, permitting them to establish manufactories of all sorts, excepting gunpowder, and to attend fairs in towns where they were not domicilated. In all cities of the empire it made them liable to a toleration-tax, and certain other contributions, but it gave them equal rights, and subjected them to the same laws as the Christians."—Sir Walter Scott also says, in his History of Napoleon, "The reforms carried on through Joseph the Second

tended to prepare the public mind for *future innovations*, made with a RUDER HAND, and upon a much larger scale." After naming some acts of spoliation of this monarch, he adds: "Joseph was also the first Catholic sovereign *who broke through the solemn degree of reverence attached by that religion to the person of the Sovereign Pontiff.* The Pope's fruitless and humiliating visit to Vienna furnished the shadow of a precedent for the conduct of Napoleon to Pius the Seventh."

In another place (p. 96) with regard to this year, he thus fixes the attention to the important principles which it developed, and which marked it as the spring-head of the revolution:—"Looking back on the period of 1780 with the advantage of our own experience, it is possible to see a chance, though perhaps a doubtful one, of avoiding the universal shipwreck which was fated to ensue."

As the preliminary events which, under God, brought on *the fall*, and those which are to bring on the *restoration* of Israel, have thus corresponded to the period of "seven times;" so the next dates, of 1789 and 1793, equally correspond to those of 731 and 727 B.C., and bring us to the *acmé* of that awful catastrophe by which the nicely poised balance of power among the European nations (the work and boast of ages) and the old institutions and long-established barriers of civil society, were *shattered to the earth;* the

constitution of the republic formally proclaimed; the Christian era abolished; all religious worship suppressed; and *death declared to be an eternal sleep!* Thus was the important event of Shalmaneser's carrying the Israelites into captivity, and irrecoverably destroying the well-being of their nation, responded to by an equally important event, that has shaken all modern kingdoms, previous to their restoration.

The next date is the year 1796, which brings us to the first appearance of God's modern *scourge* and *destroyer of nations*, Napoleon Bonaparte, who in this year began his victorious career as the leader of the infidel hosts against the Papal nations. In the year 1798, the French army took and entered ROME; making the Pope a prisoner, banishing the cardinals, and abolishing for the time the whole system of Popery: after which they fell upon the Italian states, ravaged and spoiled them, and annexed Savoy and other territories to the French republic.

The year 1806 is exceedingly remarkable, in the farther successes of Bonaparte, as marking the time when, after the deepest humiliation of the Emperor of Germany, he obliged him to resign *his imperial headship* over the Western empire; thus abolishing for ever the "*sixth head*" or form of government, and establishing in his own person the "seventh head;" making

himself king of Italy, and being crowned by the Pope with all solemnity and formalities required on so great an occasion. And it is this period of his life that brings him more immediately on the stage of prophecy. It was this act which especially constituted him "THE SUN," when power was given him "to scorch men with fire," and which likewise constituted him (Rev. xvii. 3) "the scarlet-coloured beast, full of the names of blasphemy." And it was in the year corresponding to this, when Sennacherib, a similarly blasphemous character, first appeared in the land of Judea, and for several years—that is, from 714 to 708 B. C.—was a scourge both to Israel and Judah; until, in the latter year, his immense army was destroyed in a miraculous manner before Jerusalem. After this most memorable deliverance there appeared a reflux in the tide of affairs: a period of repose and quietness succeeded: there was *a long pause*—but it was the last pause in the work of desolation; —and during this season things returned, *as far as the nature of the case would admit*, to their accustomed channel. And hence it was that the kingdom of Israel might so far recover itself as to remain still a nation, and its final overthrow not be reckoned until it was afterwards destroyed by Esarhaddon.

In like manner Napoleon, after he became head of the empire, for the same number of years

—that is, from 1806 to 1812—rolled on his resistless course of conquest and tyranny; until, by a very similar interposition of Providence, he lost in the snows of Russia a host more than double in number the army of Sennacherib. This great event was attended by a similar reflux in the tide of affairs; things returning also in this case, as far as possible, to their accustomed channel; and affording for an *appointed time* a similar suspension to the work of devastation and ruin!

The parallel, indeed, between these two renowned conquerors, Sennacherib and Napoleon, is in some respects very striking, particularly in their blasphemy. The language of the former, in reference to Jehovah, was, "Let not Hezekiah ...make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. ...Who are they, among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" (2 Kings xviii. 29, 35). The latter declared himself "*superior to all events;*" styled his army "*invincible;*" allowed himself to be addressed as "Your Providence;" and otherwise used the most impious language. Both were likewise in the very zenith of conquest, in the sunshine of prosperity, none daring to move hand or foot against them, when they were at length made to feel, like

Nebuchadnezzar, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

These correspondences between the dates of the events which hastened Israel's final ruin, and those which portend their restoration, are at least very remarkable and striking, and must be considered to have a deeply ominous aspect. It may be observed in general, with regard to the dates respecting the kings of Assyria, that they vary *a year or two*, or sometimes more, in different authors. The destruction of Sennacherib's army, and the date of his own death, for instance, will be found to be placed, respectively, in all the years from 710 to 706 B. C., although the most general is 709. In Calmet's Chronology this latter date is given as the year when Sennacherib invaded Hezekiah's dominions; and 708 (the following year), as the year in which his son Esarhaddon succeeded him:—708, therefore, is the one which I have fixed upon, as having a great degree of probability attached to its being the true date of the destruction of the Assyrian army.

IV. Another reason which has induced me to consider the expression "seven times" as implying a chronological term, is the present "SIGNS OF THE TIMES."

In the FIRST place, the nations of the earth, forgetful of the awful lesson that has so lately

been read to them, are again in a most fearful manner rearing *the standard of Infidelity*, and men of every rank are unblushingly avowing their total denial of the Bible as the word of God. In France, particularly, to such an extent is this feeling said to prevail, that an imputation of having taken a part in any religious observance, or of believing in Christianity, would be shrunk from as if it were a moral degradation. The blasphemies of Atheism, as they so awfully appeared at the breaking out of the French Revolution, are giving fearful indications that they only wait the opportunity to exhibit anew the same revolting and diabolical scenes of ferocity as those which characterized the days of Robespierre. Even in our own country, to a more fearful extent than many are at all aware of, is this fatal poison, in unison with other causes, working the ruin of the country; and increasing in strength, in virulence, and in influence, beyond all former example. Thus are the Apostle's words fulfilling: "This also know, that in the LAST DAYS perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God!"

A SECOND sign of the times, is the renewed efforts of *Popery* to shut out the light of truth from the world, and to propagate its anti-Christian abominations. And this is likewise remarkably and lamentably exemplified in this country, and forms one of the features of the last days. For it is said in Rev. ix. 20, 21, after giving the particulars of the Turkish woe, that "the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." In other words, throughout the Latin Empire, the men who were not politically killed by the plagues of the first two woes do not repent of their worship of idols, nor desist from their great wickedness: they maintain their idolatry, with all its abominations, during the *whole* of the Turkish trumpet, and until it finally ceases; about which time this spiritual or symbolical Babylon shall then fall, before a still more tremendous power, and more impious principle, than that of either the Saracens or Turks. And up to the time that this final and overwhelming judgment comes upon them, it is here fully intimated that they will not repent of their deeds; that

they will still worship their idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk, even up to the conclusion of this trumpet. And as neither Jews nor Mohammedans are idolaters, it must follow that the Papists, the corrupt parts of the Christian church, are meant; and that it will be upon the Papal nations especially that the third woe-trumpet will principally fall.

A THIRD "sign of the times" is the *wasting away*, or *consumption*, of the Ottoman Empire.

Contrary to the Lord's usual plan in the overthrow or ruin of nations, Turkey is not destined to be destroyed by conquest. It is to be "DRIED UP," evaporated, wasted away. Hence, during the last fifteen or twenty years, we have seen province after province gradually separating itself, either by rebellion or otherwise; successive defeats weakening her internal strength; fire, pestilence, and disaffection, depopulating her capital and her largest cities; her navy destroyed without an object; a rebel army almost at the very gates of Constantinople; and the once proud empire of the terrible Mahomets, Bazajets, and Solymans, existing in such perfect imbecility as to be reduced to seek the protection of other nations!

Neither the inclination nor the means have, for many years, been wanting in its ambitious neighbours, particularly Russia, to seize upon

it, like an eagle on its prey. The prize has been exceedingly tempting; and so much was it on the heart of the Empress Catharine, and so sure did she appear of effecting her purpose, that she named her second grandson, the late Grand-duke Constantine, after its capital. But the Lord, as if to mock human purposes, and to shew that He would take his own plan and accomplish His decrees, did not permit this prince, in the regular order of primogeniture, even to ascend the throne of his own ancestors. Contrary to all modern precedent, he was, by a most singular arrangement, set aside, and a younger brother, the present Emperor Nicholas, mounted the imperial throne—a man perhaps destined, in the all-wise counsels of Jehovah, to act, as "king of the North," a distinguished and most awful part in the coming tragedy of nations.

A remarkable attestation of the visible fulfilment of prophecy, in regard to this withering and drying-up of Turkey, has lately been given by one who cannot be suspected of any wish to exhibit the accomplishment of the word of God. On the 8th of January last a speech was made in that assembly of infidels, the French Chamber of Deputies, by M. de Lamartin, in which he used the following expressions:—

"I wish that Turkey may not perish: that an extensive empire may not be trampled down

to nothing, or driven into the deserts of Asia. But what is the state of the case? Plains without ploughs, seas without vessels, rivers without bridges, lands without possessors, villages built with mud and clay, a capital of wood, ruins of desolation on all sides, are what constitute the Ottoman empire. In the midst of this ruin and desolation which they have made, and make daily, some thousands of the Turks in each province—all concentrated in the towns, drowsy, discouraged, never working, living miserably upon the spoils of Christian and laborious races—constitute the inhabitants and masters of the empire; and that empire is alone worth the whole of Europe. Its sky is finer, its earth more fertile, its ports more extensive and more safe, its productions more precious and more varied, than those of any other country: it contains 60,000 square leagues. You see by this rapid sketch, that the Ottoman empire is *no empire at all;* that it is a mishapen agglomeration of different races, without cohesion between them, without mutual interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life which animated it—religious fanaticism—is extinct; you see that its fatal and blind administration *has devoured the very race of conquerors, and that* TURKEY IS PERISHING FOR WANT OF TURKS!"

A FOURTH sign of the times, is the efforts that have been made, through the instrumentality of different religious societies, within the last thirty years, to propagate the Gospel throughout the world. Our Lord hath told us (Matt. xxiv. 14) that "this Gospel of the kingdom shall be preached in all the world *for a witness* unto all nations; and THEN SHALL THE END COME." And in Rev. xiv. 6, 7, at the time when the hundred and forty-four thousand (the symbolical number of the Lord's elect) who have been sealed against the coming days of vengeance and slaughter, are represented as standing with the Lamb on Mount Zion, a symbolical angel is seen flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; FOR THE HOUR OF HIS JUDGMENT IS COME; and worship him that made heaven, and earth, and the sea, and the fountains of waters." From both these important announcements, each of which is made in connection with the judgments of the last times, it is evident that this remarkable sign is indicative of the nearness of the "*time of* THE END"—for "THEN shall *the end* come." Perhaps there is scarcely a portion of the habitable globe in which, either by the labours of Bible or Missionary Societies, the

Gospel has not been preached; so that this sign, inasmuch as it was to be not for *the conversion* of, but only as a *witness* to, all nations, has already been fully accomplished; and we have therefore, on this account, every reason to conclude that "the hour of his judgment" is indeed very near at hand.

A FIFTH sign of the times, is the extraordinary movement that has, within the last few years, been made by many of the Lord's people in favour of the Jews. Not that much good has been really effected; not that their labours (any more than has been the case, as above noticed, with other societies) have been much blessed in the way of conversion; but because they are connected with a Divine promise. In the 102d Psalm, the prophet says: "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come: for *thy servants take pleasure in her stones*, and favour the dust thereof."

The SIXTH and last sign of the times which I would notice, is the fatal security and indifference of nations and individuals, during the present calm, to any approach of danger. It may be argued, that "had these great and tremendous judgments been announced to happen during the alarms of the last great war, there might have been reason to apprehend danger; but what have we now to fear? what

appearance of any great changes now present themselves? 'All things continue as they were.'" But thus it is written that it shall be: thus fatally secure shall both the church and the world consider themselves, when the blast of "the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria....and the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isai. xxvii. 13). For it is expressly said that "the day of the Lord so cometh AS A THIEF *in the night.* For when they shall say, Peace and safety; then SUDDEN DESTRUCTION cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. v. 2, 3; see also Matt. xxiv. 43; 2 Pet. iii. 10; and Rev. xvi. 15).

Before closing this part of the argument, it may not be considered irrelevant to notice more particularly the important fact, that in the contents of the *sixth vial*, we have these signs of the times, and their results, drawn by the immutable pen of Eternal Truth; and that it is more especially and more unquestionably *here* that the book of Revelation performs (according to the idea of the late Dr. Clarke, in the motto prefixed to the introduction of this work) *the office of a* LIVING PROPHET. Thus considered, it must be deserving of the deepest consideration; and its great importance will, I doubt not,

serve as an apology for digressing a little in this place, and attempting to give a more full opinion of its meaning and reference.

There can be no question but that the drying-up of the bed of the literal "Euphrates," adopted by Cyrus as the last immediate preparation for the taking and overthrow of Babylon, was a type of the symbolical "drying-up" here mentioned of the same river, preparatory to the destruction of the symbolical "Babylon," or the ten Papal nations: and that, as the literal "drying-up" was for the ulterior purpose of *restoring the captive and dispersed Jews to their own land*, so, in like manner, the symbolical drying-up, which is now rapidly going forward, is, although in a more full and complete sense, *for the same great ulterior purpose*. And, considered in this view, this "sign of the times" bears most materially on the subject before us, and leaves no room to doubt, *irrespective of all chronological prophecy*, that, along with the downfall of Popery, THE END OF ISRAEL'S AND JUDAH'S CAPTIVITY, and their return to the land of Judea, is very near at hand: and particularly when it is considered further, that it is the Mohammedan power, as exercised respectively by the Saracens and Turks, that has for so many centuries been in possession of this land; that has kept it so long desolate; and that has in so

ignominious a manner polluted both the city and the sanctuary.

This mystical "drying-up of the Euphrates" thus materially, and indeed conclusively, bears on the argument before us, *irrespective likewise of the interpretation generally given to the expression* "KINGS OF THE EAST;" to "prepare the way" for whom this operation is said to be going forward. It is generally understood to mean to prepare the way for the return of the TEN LOST TRIBES, which were carried captive into eastern nations by the kings of Assyria: but I should think that the term "kings" had a more literal signification, and was intended rather to be taken in the sense in which it is subsequently used in this vial, where it names "kings of the earth and of the whole world;" and that it meant *real* sovereigns. Perhaps, at least as a matter of opinion, the following suggestion may not be thought unworthy of attention, though it is confessed that a considerable degree of mystery may yet rest on a correct interpretation.

The eyes of the world are confessedly fixed in a remarkable manner on the extinction of the Turkish empire, as an event involving the peace of Europe. That RUSSIA is manœuvring to swallow it up; that, whenever its consumption or evaporation in the eye of God shall be fully completed, she will be able to effect her pur-

pose; and that, having done so, she will be prepared to defend so rich an acquisition by force of arms; appears on all hands to admit of little doubt. "Such a contest," observes a respectable journal, "would be in no slight degree affected by the side taken by the PACHA OF EGYPT." Here we have two kings or potentates, both of whom are anticipated to act, and in fact both of whom must *necessarily* act, important parts in any general European war, and materially influence the contest, be it of whatever nature it may. These two monarchs, as situated in their respective dominions *with regard to each other*, may emphatically be denominated, what they are called by Daniel, chap. xi. 40, "KING OF THE NORTH" and "KING OF THE SOUTH;" but with regard to the Infidel power, against whom the latter is said to "push" and the former to come "like a whirlwind," they are "KINGS OF THE EAST;" forming, as they will *then* do, even more *completely* than at present, the eastern boundary of Europe. As such, the idea has struck my mind, that possibly they may be the kings here intended, and that it is *their* way that is "*prepared;*" and prepared by the ceasing of the sixth, for the awful purpose of SOUNDING THE SEVENTH TRUMPET!

The next particular in this vial, as forming another "sign of the times," is the existence of

three distinct master-"SPIRITS," or, to use the words of the late Mr. Canning, CONFLICTING OPINIONS.

The first in order of these spirits, now prominently moving on the surface of society, is that of DESPOTISM, or an abuse of absolute power in the hands of one individual; said here to proceed "out of the mouth of the *dragon*," a symbolical term for the ancient Pagan Roman Empire. The second is that of INFIDELITY, or that spirit of disorganization, insubordination, and change, which is the effect of a disbelief and neglect of the word of God, and a denial of the Deity of our Lord and Saviour Jesus Christ; said to come "out of the mouth of the *beast*"—that is, the beast mentioned in Rev. xi. 7, that "ascendeth out of the bottomless pit." The third of these master-spirits influencing the present age, is that of POPERY; and this is described as coming "out of the mouth of the false prophet."

These three spirits are further described as "*unclean, like frogs*"—"*the spirits of devils;*" and it may enable us to form some more distinct and tangible ideas of the significancy of such epithets, if we consider what the operation of each has been, as exhibited to the world on the pages of history. First: that of Despotism may be contemplated as it appears in the lives and conduct of the Tiberiuses, Neroes, Caligulas,

and Dioclesians of ancient Rome; as it has been exhibited by the Attilas, Genserics, and Alarics of the barbarian Goths; and by the Caliphs, Sultans, Deys, and Czars of more modern times. Second: that of Infidelity, as it has been shewn in the violences, rapines, murders, carnage, confiscations, spoliations, tyranny, cruelty, and unblushing avowal of Atheism, of the French Revolution. And third, if we consider the operation of the "*spirit*" of Popery, as it has been exhibited in the lives of the Popes, the actions of the Inquisition, or as it is recorded in the history of the Church of Christ. Indeed, the drying-up of the Ottoman empire is not more apparent, than is the prevalence and collision of these three spirits. The "MIRACLES"—an expression which Captain Ross is reported to have used on hearing of the wonderful events that had happened during his residence in the polar regions—the "miracles" which they have already performed are permanently written in the late struggles between Russia and Poland, and between Belgium and Holland; in the late revolution of France; in the civil wars of Spain and Portugal; in the contests in the British Parliament; and in the revolutionary movements of Germany, Switzerland, and the Italian States.

The final issue of this collision is here said to be "to gather the kings of the earth, and of the

whole world, unto the battle of the great day of God Almighty;" or, more literally, to gather the kings of the Western Roman Empire, and all other kings, to the great, decisive, and unprecedented battle of Armageddon.

The ancient prophets, alluding to this awful event, use the following tremendous language: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up: Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the VALLEY OF JEHOSHAPHAT: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that

I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel iii. 9—17). "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. iii. 8). "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Haggai ii. 21, 22).

One derivation that has been offered to the name Armageddon is, that it comes from two Hebrew words; the one signifying *gathering*, and the other *cutting off*. Other Hebrew scholars say that it is "Har-megiddon, the mount of the assembly; or chorma-gedehon, the destruction of their army; or that it is Har-megiddo, Mount Megiddo." Hence the prophet Zechariah says: "IN THAT DAY shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon" (Zech. xii. 11). So that this passage, in con-

nection with the above explanations of the word Armageddon, seems to point out as the site of this great battle THE PLAIN OF MEGIDDO, the place where king Josiah fell, and which melancholy event occasioned so much mourning in Jerusalem.

The following topographical description of this celebrated spot, as given in the Travels of Dr. Edward Clarke, may be interesting: "This plain—called by way of eminence The Great Plain in Scripture, and elsewhere, The Great Plain or Field of Esdraelon, The Field of Megiddon, The Galilean Plain—we found one vast meadow, covered with the richest verdure. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonozor king of Assyria, unto the disastrous march of Napoleon Bonaparte from Egypt unto Syria. Jews, Gentiles, Saracens, Christian Crusaders and anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs—warriors of every nation that is under heaven—have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nation wet with the dew of Tabor and Hermon."

Mr. Rae Wilson likewise gives the following description: "It is altogether impossible for language to convey an idea of the grandeur of this vast plain, where on the right hand stands,

in indescribable majesty, Mount Tabor, which is among, yet still separate from, other mountains, and one of them is the lofty Hermon...In all ages it appears to have been distinguished as a theatre for local war. The sacred historian recounts that it was on this spot the hosts of Sisera fell upon the edge of the sword before Barak, who came down upon them like a torrent from Tabor with an overwhelming army. Here also the memorable contest took place which occasioned such scenes of national mourning; and here also Nebuchadnezzar encamped with his overwhelming force, when waging dreadful warfare against the nations in revenge for their having resolutely refused to idolize him...In the course of my travels in Europe, I have walked over Leipsic, Racknitz, Botzun, Vittoria, Waterloo, and other fields where sanguinary contests have been waged, but I am persuaded the great plain of Esdraelon exceeds any one of them in extent."

I would only add further, with regard to this site, that it perfectly agrees with the description assigned to it by Daniel, chap. xi. 45: "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain;" the plain of Megiddo being situate between the Galilean and Mediterranean Seas.

But to return from this digression. In the mean time it would appear, from other pas-

sages, that, as preparatory to this consummation, the spirit of Infidelity will in the first place triumph over that of Popery, and Despotism over that of Infidelity; and hence, that the order in which they are here mentioned, which is *not* the order in which they have appeared in the world—Infidelity, which is named the second, as a distinct power being but of few years' duration—is intended to be significant of the order in which they will respectively be suffered to exist. It would appear, first, that Infidelity is decreed to triumph over Popery, from its being said, in Rev. xvii. 17, that God hath put it in the hearts of the ten horns, or kingdoms (and those kingdoms in an *uncrowned* state), "to agree and give their kingdoms unto the beast;" called, in ver. 8, "the beast THAT WAS, AND IS NOT." In other words, from its being said that God hath put in the hearts of the ten horns to agree and give their kingdoms to INFIDELITY, on its re-appearance under one head (see ver. 11), the inference is unavoidable, that this "noisome and grievous sore," which about forty years fell on all the Western nations, is destined to destroy and triumph over the opposing "spirit" of Popery. But this conclusion rests not upon inference only; it is *positively asserted;* for the Holy Spirit, speaking throughout this chapter, of Popery under the symbol of "a great whore," says (ver. 16) "And the

ten horns which thou sawest upon the beast.... these *shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire;*"—perhaps by a similar, though more summary, fatal, and extensive, process or mode of proceeding to that which was displayed at the early period of the French Revolution, and which may have been a faint *rehearsal* of what is again to take place.

Before proceeding, I would direct particular attention to the interesting fact above noticed—that the ten horns in this Infidel state are represented as *uncrowned;* whereas of the Papal nations it is said (chap. xiii. 1) "they had on their horns ten crowns." I would likewise observe, that it is probable it will be about the time immediately preceding this state of things that Infidelity will perform the dreadful work assigned to it for three and a half prophetic days, or three years and a half, named in Rev. xi. 7—10, which, according to ver. 13, is to be attended by a "great earthquake," or revolution; towards which, in pursuance with the wish of many, and the expectation and dread of others, it is a lamentable and awful fact we appear to be fast verging.

It would appear, secondly, that as Infidelity is thus destined to destroy Popery, so, on the other hand, is Despotism destined to triumph over Infidelity. This I infer more particularly

from the historical notices given in the 11th of Daniel, from the 40th verse to the end of the chapter; and from the symbolical language of the seventh trumpet and the seventh vial; all of which will be found enlarged upon in their proper places; the two latter in the Introduction, and that of Daniel's prophecy in the consideration of the Seventh Period.

The other particular to which the attention is directed in this vial, besides the drying up of the Euphrates, and the existence of three unclean spirits, is *the* SUDDENNESS *with which its* SILENCE *shall be broken*, expressed by the words, "Behold, I come as a thief," and *the* BLESSEDNESS *of those who shall be found on their* WATCH. I would especially notice this particular, from the countenance which it unquestionably gives to the study of unfulfilled prophecy; for how can any one be on the watch which is here intended, unless he see the danger approaching? and how can he with certainty see approaching danger, but from the roll of prophecy? It is true that the believer in Jesus is always safe come what will; but it is equally true, that in seasons of great public commotion, in seasons of great political conflicting opinions and excitement, *his* path is much clearer, *his* actions more consistent, and *his* mind more fixed, who has the compass of Prophecy to direct him, than it can possibly be when, in the course he pur-

sues, he is left, like others, to the mere naked efforts of his own judgment, or, in other words, when he is found asleep. The exhortation given in this vial, fully implies that there are some *who will be found* on this their watch, crying and sighing for the abomination of the land (Ez. ix. 4); and, from the mode of sealing described in the 7th ch. of Revelations, that there will be, in the number of those who shall have oil in their lamps, some of every sect and denomination called Christian, but ONE. And it is an appalling fact, that, in the symbolical representation of the elect of the Christian church, what are described under the names of the tribes of Israel, although a complete number of twelve is mentioned, yet that it is not *the* complete number; for one tribe, the tribe of Dan, is totally omitted! If this allusion be made to any one sect, denomination, or tribe, calling itself Christian, it is easy each for himself to discover to which it refers, by a careful perusal of the former part of the 14th chap. of Revelations, where is described the *mystical* number of the hundred and forty thousand sealed, as those who "are not defiled with women," *i.e.* false or heretical doctrine—those who "follow the Lamb whithersoever he goeth"—and those who, standing in the righteousness of Christ, are "without fault before the throne of God."

Thus, when the four angels, who now hold the

four winds, shall relax that hold, and the judgments of an offended God shall with an overwhelming fury burst upon the world, but *one way* of safety appears; and that is, being found in the ark Christ; and by repentance towards God, and faith in our Lord Jesus Christ, turning from every evil way. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them" (Joel ii. 17).

V. The last reason which has induced me to consider this term of "seven times" as chronological is, that its termination synchronizes with those of the other unfulfilled prophecies.

This will immediately appear by the most superficial reference to the Chronological Chart, where it will be perceived that the year 1843 is equally the termination of the Fifth, Sixth, and Seventh Periods.

These five reasons carry with them, to my mind, a strong presumptive evidence that the hypothesis I have advanced is correct; and that the probability is very great that the long period of Israel's and Judah's captivity and dispersion is nearly at an end; and that this termination will correspond to the two thousand

five hundred and twentieth year from the final ruin and destruction of the kingdom of Israel. Further, that whenever this time arrives, "THE STONE, which is to be cut out without hands," will smite the great symbolical image of Nebuchadnezzar, representing the four successive general monarchies, and BREAK IT IN PIECES; when they all will become "like *the chaff of the summer threshing-floor*, and *the wind will carry them away, so that no place will be found for them.*"

And the awful truth that this state of things is fast coming upon us, appears to be the burthen and end of many prophecies, symbolical as well as chronological. Apparently for the express purpose of compelling us to believe in a catastrophe so repugnant to our natural impressions and the usual course of the world, it is a period very often alluded to in the Sacred Volume. The language of the seventh trumpet, which, as the sixth is so very near closing, *must soon sound*, has been already noticed. It was, undoubtedly, typified by the seventh trumpet before the walls of Jericho, the blast of which completely levelled every opposing barrier to the Jews' possession of that devoted city. In the case before us, on the seventh angel sounding, "the kingdoms of this world are to become the kingdoms of our Lord and of his Christ;"

when every opposing barrier must prove, in an equal degree, utterly powerless.

I have before observed that every prophetical era is marked in an especial manner by CHANGE. Considering prophecy as extending over the great calendar of 2520 years, it may be further observed, that there has been no decided and permanent change from the common or existing state of things during this long and very interesting space of time, but what has been the subject of a particular prediction. The change of monarchy from Babylon to Persia, from Persia to Greece, and from Greece to Rome; the change from the Jewish to the Christian dispensation by the death of Christ; the apostasy of that dispensation to Popery and Mohammedanism; the change of the governments and inhabitants of both the eastern and western empires by the successive invasions of the Goths, Vandals, Huns, and Heruli, by the Saracens and Turks; and, finally, the appearance of modern infidelity;—all demonstrate the truth and correctness of this assertion. And if such changes as these—changes so extensive, so momentous, and attended with such awful wars —have characterized the INTERVENING epocha of this great almanack of prophecy, of what nature may we suppose THAT CHANGE will be, which CLOSES IT? We may amuse ourselves

by supposing that to-day will be as to-morrow, and that the schemes of human policy adopted by the governments of the world will prosper as they have been wont; but as surely as the sounding of the six former trumpets brought on the world their predicted calamities and overthrows, so surely shall the seventh and last be attended by all its similar, but fearfully augmented and most ruinous, consequences.

Every prediction that is uttered concerning these coming judgments, concerning this great change, is consistent with God's former proceedings against nations; consistent with each other; and consistent with the awful attributes of Jehovah, as far as He hath been pleased to reveal them to us. And they are consistent with the oath and covenant which He sware unto Abraham, unto Isaac, and unto Jacob, when He gave them the grant of the land of Canaan, to them and to their seed FOR EVER.

The Lord is at no loss for means to execute his decrees: "He hath spoken, and he will also bring it to pass; He hath purposed it, and will also do it." "Calling a *ravenous* BIRD from the East, the man that executeth his counsel from a far country." The Jews are at present "STOUT-HEARTED, *and far from righteousness;*" and the voice of their fathers' God is calling unto them, in their own Scriptures, to HEARKEN unto him;

for he says he will yet deliver them, and place "Salvation in Zion for Israel his glory." And if the interpretation which is here attempted to be established, and which is supported by so many proofs, be correct, this deliverance is now very near at hand; the allotted time of their awful punishment is on the point of expiring; and the cup of Divine fury, which they have drank to the very dregs, is now all but fully poured out.

But as the stone which shall smite the image will become "a great mountain and fill the whole earth"—that is, as Christ, in smiting down the kingdoms of the world, will in due time be constituted king over all the earth in his own person, thus restoring, after its long depression, the throne of David—so this great epoch, which *finally* terminates the long period of Israel's captivity, and restores them to their land, will prove, likewise, the inchoative termination of the "seven times" or 2520 years of Judah's loss of sovereignty. For in the same year that Israel was finally carried into captivity by Esarhaddon, the KING of Judah was likewise taken captive and carried to Babylon. But Manasseh, "when he was in affliction, besought the Lord his God, and humbled himself greatly before the God of his fathers. And prayed unto him, and he was entreated of him,

and heard his supplication, and brought him again to Jerusalem into his kingdom."

The consideration of this part of the subject will, however, be found in the "Second Application" of this "Period," which immediately follows.

PERIOD V.

Second Application (Kingdom of Judah).

FROM THE DETHRONEMENT OF THE HOUSE OF DAVID, AND THE DESTRUCTION OF THE KINGDOM OF JUDAH, TO THE MILLENNIUM:
2520 YEARS,
FROM B. C. 677 TO A. D. 1843, AND
FROM B. C. 602 TO A. D. 1918.

CONTENTS.

Destruction of the Tribe of Judah—Grant of the sovereignty to the house of David—Characters of the kings of Judah—Jehoiakim—The last king—Difficulty of fixing correct epocha—Genealogy of Christ, the legal heir to the throne—What David understood by the terms of the above grant—The Annunciation—Other prophecies relating to the Christ, as the heir to the throne—The incorruption of his body—His resurrection and ascension—His second coming—The throne of Israel and Judah to be united again into one—The reign of Christ—Nebuchadnezzar's vision of the Great Tree—The Millennium.

PERIOD V.

If the chronological term "*seven times*," as it occurs in Leviticus, chap. xxvi., and more especially in this instance, as used in Daniel, chap. iv., will bear the signification which I have attached to it, it will appear that its application ought not to be confined exclusively to the house and kingdom of Israel; but that it must likewise have a *special reference* to the tribe and kingdom of Judah. The preference which God hath ordered, and otherwise sanctioned on so many occasions, towards this highly favoured tribe, does not at all comport with the idea that this distinction and pre-eminence is to be lost in the glorious period of their restoration: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (Gen. xlix. 8, 9.)

In the manner of encampment, and in the order of march during their forty years' journey in the wilderness, the post of honour always was assigned to this tribe. The camp of Judah (which was the most distinguished also in point of number) always marched *first;* and its ensign or standard was erected in the centre of "the east side, towards the rising of the sun," when they stood still; as that of Reuben was on the south; Ephraim on the west; and Dan on the north: each of these having a tribe on the right and the left (See Numbers chap. ii.). It is named (in Rev. chap. vii.) as the first in the mystical number of the tribes which are said to be sealed during the suspension of the awful commotions of the sixth seal.

But its chief pre-eminence was in its being the chosen tribe from which Messiah, after the flesh, was to descend, and to which A GRANT OF THE SOVEREIGNTY was distinctly and formally given.

There have been two separate and most remarkable grants given to the posterity of Abraham; both of which are expressed, with regard to the time of their continuance, in similar strong language. The first is the grant of Canaan, which is common to all the tribes; the second is the grant of the throne, which is confined to the tribe of Judah and the house of David. The terms in which the former was

conveyed have been already considered (p. 89); those in which the latter was conveyed are the following. Speaking of Solomon, the Lord says: "He shall build an house for my name, and I will stablish the throne of his kingdom *for ever*....And thine house, and thy kingdom shall be established for ever before thee: *thy throne shall be established for ever*" (2 Sam. vii. 13, 16). "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish *for ever*, and build up thy throne to all generations....Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure *for ever*, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Ps. lxxxix. 3, 4, 35—37).

Now as the perpetual grant OF THE LAND secures the restoration of Israel as an united people to their country; so this perpetual grant OF THE THRONE, confined to the tribe of Judah, secures to the house of David the restoration of all its royal honours and dignity. It is to this that the prophecy of "seven times" must have a reference as it regards Judah; because, for purposes essentially connected with the first coming of Christ, it cannot have a reference to their dispersion, as they were, after seventy years' captivity in Babylon, restored to their own land for above 500 years; so that *their* dispersion has

not continued yet for 1800 years. Applied to Judah this period must refer, therefore, to something of a nature peculiar to that tribe; and as this grant of the sovereignty remains in equal force with that of the country made to Abraham, so it possesses in an equal degree the principle of resuscitation, which ere long, like Aaron's rod, shall bud, and blossom, and bear fruit. I consider, therefore, that this *perfection of calamity* as applied to the tribe of Judah, in addition to their other complicated sufferings, is the loss of their regal honours, which, after the period of 2520 years, shall be again restored.

If this view of the subject be correct, the next inquiry is, in what particular year did the kingdom of Judah *finally* become dependent and cease to exercise regal authority? as from this year the restoration of the house of David must be dated.

It may be proper in the first place to notice, before pursuing this inquiry, that as long as the kingdom of Judah stood, the crown did actually continue in the line and family of David. Unlike that of the Ten Tribes—which was continually changing from one family to another, and from one tribe to another—this crown continued in one uninterrupted, unbroken line of succession, from David to Jehoiakim, the last king who exercised the rights of an independent sovereign. And this succession from father to

son included a space of about 450 years; a circumstance unprecedented in the annals of history! Not, indeed, that the kings of Judah were *all* men who walked after the ways of David, and did that which was right in the eyes of the Lord,—although such a succession of excellent men, in one kingdom, as Asa, Jehoshaphat, Hezekiah, and Josiah, men who truly feared God, are no where else to be found seated on one throne;—yet there were some of them—particularly Jehoram, Ahaziah, Ahaz, and Manasseh—who were very wicked men, and who horribly provoked God. In virtue, however, of his oath and promise to David, and because they were the ancestors of Christ, he did not take away the crown for their wickedness. Speaking of Abijam's wicked reign, it is said: "For David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem" (1 Kings xv. 4). Likewise in 2 Chron. xxi. 7, speaking of Jehoram's great wickedness, the same reason is given why the Lord continued his family on the throne: "Howbeit the Lord would not destroy the house of David, because of the covenant that he made with David, and as he promised to give a light to him and to his sons for ever."

Not indeed, speaking after the manner of men, that this line was not several times in

danger of being broken, and indeed destroyed; particularly when Athaliah conspired to murder all the seed royal, and proceeded so far in its accomplishment as to imagine she had actually accomplished her purpose. (2 Kings xi.) And also in the instance of the confederacy formed by the kings of Syria and Israel (see the "Second Period") to dispossess Ahaz and his family of the throne, and set up in their place another family, even the son of Tabeal (Isa. vii. 6). On both these occasions the house of David seemed to be on the very brink of destruction, but the blessing that was in it saved it; and in these, as well as in every threatened danger, it was preserved up to the time of Nebuchadnezzar's invasion, when, with the nation in general, it went into captivity.

In the consideration of the "Third Period" we have seen that there were two commencements from which this captivity is to be dated —namely, the years 606 and 588 B. C.: it must, therefore, be somewhere between these two points of time, from whence the loss of this regal and sovereign authority is to be reckoned. I consider that the last independent act of sovereignty exercised by Jehoiakim, the last king of Judah, must have been what is related in 2 Kings xxiv. 1: "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned

and *rebelled against him.*" It is then added, in the next verse, that "the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it."

Now, as Nebuchadnezzar first carried away Judah captive in 606, it would be three years after this, in 603, when Jehoiakim rebelled against him; and it is probable that it was not longer than the following year that he was able to maintain himself against the mighty power of the king of Babylon, and the other nations that came against him. This would bring it to 602 B. C.; and as he died two or three years afterwards, and his son and successor Jehoiachin was, immmediately on his accession, carried captive to Babylon, where he lived many years, it appears to me that it must have been in this year that *the last independent act* of sovereignty was performed by the rightful king: for Zedekiah, whom Nebuchadnezzar placed upon the throne, could not be considered as the rightful monarch whilst Jehoiachin was living. If this reasoning be correct, then the year 602 is the point of time from which to date the loss of the throne by the house of David; and consequently, after the lapse of the long period of 2520 years, the year 1918 after Christ will

be the time when it will be again restored to its rightful owner.

The difficulty of fixing upon correct epochas from which to date chronological prophetical periods, has always been experienced by every writer on the subject; and that difficulty would have been felt to a greater extent in this instance, had not the attention been directed to this rebellion of Jehoiakim against Nebuchadnezzar, by Calmet's and other tables of chronology, as well as by a subsequent prophecy of Daniel, which will be explained under the "Seventh Period," and which will be found to bring the season of "blessedness" to the same termination as the period under consideration. We are sure that the commencement ought to be dated somewhere about the year 602, at least within a year or two of it: for the first invasion of Nebuchadnezzar being in the year 606, and Jehoiachin being carried captive to Babylon in 600, if Jehoiakim, after three years' allegiance, threw off for a short time Nebuchadnezzar's yoke, he was, for so long a time as he remained unsubdued, exercising the rights of sovereignty; and therefore the commencement of this Period cannot be reckoned prior to this time. It is also clear it cannot be reckoned after Jehoiachin was carried into captivity; for no independent act of sovereignty was ever

afterwards exercised. It therefore seems extremely probable that 602 B. C. is its correct date.

If, then, the restoration of the house of David to the throne of Judah is to be calculated from this year, and which great event, according to this hypothesis, will take place A. D. 1918, it remains to be considered, who is the rightful owner to this honoured throne?

The genealogy of the royal house of David, from Jehoiakim downwards, is given in the first chapter of Matthew, from the 12th to the 16th verses: "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Christ was thus "legally descended from the kings of Judah, though he was not naturally descended from them. He was both legally and naturally descended from David. He was naturally descended from Nathan, the son of David; for Mary his mother was of the posterity of David by Nathan, as you may see in Luke's genealogy: but Joseph, the reputed and legal father of Christ, was na-

turally descended from Solomon and his successors, as we have an account in Matthew's genealogy. Jesus Christ, though he was not the natural son of Joseph, yet by the law and constitution of the Jews he was Joseph's lawful heir; he was the lawful son of Joseph's lawful wife, conceived while she was his legally espoused wife. The Holy Ghost raised up seed to him. A person by the law of Moses might be the legal son and heir of another whose natural son he was not; as sometimes a man raised up seed to his brother: a brother in some cases was to build up a brother's house; so the Holy Ghost built up Joseph's house. And Joseph being in the direct line of the kings of Judah, the house of David, he was the legal heir to the crown of David; and Christ being legally his first-born son, he was his heir; and so Christ, by the law, was the proper heir of the crown of David, and is therefore said to sit upon the throne of his father David." (President Edwards.)

The grant of sovereignty, therefore, which was entailed upon the house of David, is thus graciously accepted, in His person as God-man Mediator, by Him who conferred it, and who is at once the root as well as the offspring of David. When we reflect on this great and infinite condescension, we shall not be surprised that David, who as a prophet well knew the

import of the blessing that was conferred upon him, should exclaim in overpowering gratitude: "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?... For thou hast confirmed to thyself thy people Israel, to be a people unto thee *for ever:* and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee" (2 Sam. vii.). The original language expresses much more fully than our translation, the idea that David's chief joy arose, in this acknowledgment, from his knowledge of its being the Messiah, the promised Saviour, that was to sit upon his throne; accordingly Peter says, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up* CHRIST *to sit* on his throne."

Though there may be, and undoubtedly are, as appears from Zech. xii. 12, some of the royal house of David yet in existence—they

being there mentioned as among the first remnant of those that shall be settled at Jerusalem —yet as Christ, the eternal Son of God, in condescending to be born, and taking our nature, made himself the true and rightful heir to David's throne, there appears to be no reason, when we remember the deep humiliation to which he subjected himself at his first coming, why the express language used by the angel Gabriel in announcing his birth should not be understood *literally*. It runs thus: "Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him THE THRONE OF HIS FATHER DAVID: and he shall reign over the house of Jacob *for ever;* and of his kingdom there shall be no end" (Luke i. 30—33).

In fact, it is much more analogous to the general course of the Divine procedure, that Christ, in thus making himself the heir of David, *did intend* to take possession of David's throne, and to make himself literally—what he is and always was virtually—king in Zion. And from a passage in Ezekiel, it is difficult to understand any thing else but that it is his intention to do so. "Thus saith the Lord God, Remove the diadem, and take off the crown;

this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, *until He come* WHOSE RIGHT IT IS; *and I will give it him*" (Chap. xxi. 26, 27).

Besides, the comparatively short time that the house of David hath yet reigned, but ill comports with the language of this splendid grant. The present royal family of France has actually possessed the throne of that kingdom, in its direct and collateral branches, nearly double the length of time that the throne of Judah has yet been in possession of the house of David. The plea which the Lord puts into the mouth of his people in supplicating for his mercy, as it regards their future restoration, may equally be applied to the sovereignty as it is to the country: "Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a LITTLE WHILE: our adversaries have trodden down thy sanctuary. We are thine: thou never bearest rule over them; they were not called by thy name" (Isaiah lxiii. 17—19).

David certainly understood from the language of this grant, as any one else would also understand, something more than the temporary enjoyment of the throne; and that chiefly over only two out of the Twelve Tribes. The delight with which he often dwells upon the subject in

the Psalms appears to place it beyond a question, that he saw, through the long vista of ages, Christ, as his descendant after the flesh, reigning in Jerusalem with a splendour and glory of which nothing that the world has ever yet seen can give an adequate idea. "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the HORN OF DAVID TO BUD: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself SHALL HIS CROWN FLOURISH" (Ps. cxxxii. 13—18). And again, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.... The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him" (Ps. lxxii. 7, 8, 10, 11).

In the case of Christ, it is no objection, as it would be to a mere created being, that he has passed through the territories of the grave. Death had no power over him; for, after being under its dominion a part of three days only,

he rose, leading captivity captive, *and his flesh saw no corruption.* He carried with him *our nature,* united to his own Divine nature, into Heaven; where he now appears, clothed *in that body* in the presence of God, for us.

This argument, as if the Psalmist had foreseen the objection that might arise from the death of Christ in reference to the kingdom, he brings forward very prominently and distinctly: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. xvi. 10). In allusion to this, Peter said in his first sermon, Acts ii. 31, "He seeing this before, spake of the resurrection of Christ, that *his* soul was not left in hell, neither his flesh did see corruption." And again: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again saw no corruption" (Acts xiii. 36, 37.)

As death had, therefore, no power over his body, and as he *still lives* in that same incorruptible body in which he purchased our redemption, he consequently remains *in his own person* still the legitimate heir of the throne of David. Whenever that throne shall be re-established—and according to the anticipations of the elegant and accomplished Heber,

There appears no doubt but that Nebuchadnezzar's dream of "the tree whose height thereof was great, and reached unto heaven, and the sight to the ends of the earth; whose leaves were fair, and fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it," to the end of the 4th chapter, represents the sovereignties of the world during the 2520 years during which Judah was deprived of the throne. And this appears confirmed by the frequent repetition of this very term "seven times," which in *this* place is unquestionably chronological, and runs parallel with this "second application" of the "seven times" of Leviticus xxvi.; for the moment in which Judah was dethroned, and lost its regal honours, that moment was Nebuchadnezzar, "the head of gold," invested with them. When therefore the house of David again resumes the throne in the person of Christ, "David's greater son," and forms what has been the object of so many conquerors, from Charlemagne to Bonaparte, *a fifth general monarchy*, then will every other rule and authority cease, and men shall know that the Most High ruleth over all.

That the monarchs, in Nebuchadnezzar their head, are represented as *insane* during this long

period of 2520 years, is nothing more than expressing, that the principles and maxims by which they have ruled and governed have been totally at variance with the principles of the Gospel, and the high commands of heaven; for no one can strictly be said to be in his right mind whose heart is not right with God. Hence, in the second Psalm the following exhortation is given, and happy those to whom God gives grace and wisdom to attend to it: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In the "Seventh Period" the four successive monarchies that have ruled the world will be found represented in a more revolting light than even that of insanity; they are represented as ferocious wild beasts. And it is worthy of observation, that whilst in the visions given to Daniel they are thus represented, in those given to Nebuchadnezzar himself they are couched under emblems and symbols flattering to an ambitious and worldly mind: as "a great image whose brightness was excellent," and as "a great tree," towering to heaven, and spreading over the earth.

There is one other argument that seems to

sanction the application of these "seven times" of Nebuchadnezzar's dream to the duration of the Gentile monarchies, and that is the expression "*at the end of the days*," used in this place; it being likewise in the last verse of the Book of Daniel, when confessedly alluding to the season of blessedness, or the time when the Saviour shall take possession of David's throne. In Daniel iv. 34, 35, it is said: "*At the end of the days* I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" In chap. xii. 13, the Lord said unto Daniel, "But go thou thy way till the end be: for thou shalt rest, and stand in the lot *at the end of the days*."

At this important period, "the end of the days," it is probable the transaction recorded in the five first verses of the xxth of Revelations, will take place. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent,

which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

PERIOD VI.

FROM THE EDICT OF THE 7TH YEAR OF ARTAXERXES GIVEN TO EZRA, TO THE CLEANSING OF THE SANCTUARY:

2300 YEARS,

FROM 457 B.C. TO A.D. 1843.

CONTENTS.

Vision of the Ram and He-Goat—General object of Daniel's Visions—Mohammedan Conquests—The Crusades—Fifth and Sixth Trumpets—Fall of Mohammedanism—The cleansing of the Sanctuary—The new Temple—Ceremonial Service—The Conversion of the Jews—Desolation of the primitive Christian Churches—Importance of Prophetical Axioms—Persian Edicts—Ezra—Nehemiah—The time of the end.

THE PROPHECY.

"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes and saw, and, behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto TWO THOUSAND AND THREE HUNDRED DAYS; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the

appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for *at the time of the end* shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."—DAN. viii.

PERIOD VI.

ALTHOUGH so thick a veil has been thrown over the chronological term used in the last prophecy, no such obscurity attaches to that contained in the above chapter; as "two thousand three hundred days" expressly signifies *a date*, and from the language of the context can have no other meaning but that which has been previously explained—a day for a year, or two thousand three hundred years.

In the period of "seven times," which was prophesied of even before they had taken possession of the land, and consequently so many centuries before the commencement of the event to which it refers had taken place, a clearer announcement would, for many ages, have been a perfect dead letter. But in the prophecy of the present period of two thousand three hundred years, the youth and the meridian of Israel's existence as a nation had passed away; misfortunes had gathered thick around them; ten out of the Twelve Tribes had been carried away to a far distant land; and the re-

maining two tribes of Judah and Benjamin had not yet returned from Babylon. At such a season as this, God was pleased to give them, more or less through the instrumentality of Daniel, a variety of revelations ALL *reaching to the period when a termination was to be put to all these sufferings*, and embracing, in the various streams into which they branched, the future histories of both of the Eastern and Western Roman empires, as far as they were connected with the church.

The present vision, under the symbols of a ram and he-goat, gives a clear but concise history of the Persian and Grecian monarchies (the Babylonian having been previously overthrown); and then, after naming the division of Alexander's conquests amongst four of his generals, up to "the latter end" of their kingdoms, it leaves altogether unnoticed the Roman Empire, properly so called; and confining itself to the platform or territorial division of *the East*, relates the history of that new power, which, on the downfall of the Eastern empire, became possessed of the Holy Land, and which has now, for so many centuries, up to the present time, retained it. This new power was the kingdom founded by Mahomet, which arose, as Mr. Faber renders the expression, "*out of* one of them," *in the extremity* or *on the borders* of one of their kingdoms; or, according to Sir Isaac Newton,

behind one of them; that is, in Arabia Felix, which constituted the extreme part of the kingdom of Egypt. The conquests of Mahomet are accurately described as extending "toward the south, and toward the east, and toward the pleasant land." And so remarkably have these territorial limits been observed, that whenever the Turkish armies have attempted to force this barrier, and penetrate into the kingdoms of *the West*, they have uniformly been unsuccessful. For a long period after the conquest of Constantinople in 1453, they were the terror of Europe, and threatened to overrun its fairest provinces; and it has called forth the best energies of the most powerful emperors of Germany, and other monarchs, to withstand them. In like manner, when the combined armies of Western Europe, under the most gallant leaders, and with an enthusiasm almost more than human, poured like a torrent upon the plains of Asia—and at eight or ten different times engaged in Crusades to dispossess the Mohammedan power of the Holy Land—they were equally unsuccessful; and the myriads that embarked in these chivalrous expeditions went almost to certain destruction, either from famine, or slaughter, or disease. Thus accurately has the scene of this vision been confined within its allotted bounds!

The object of this prophecy is evidently two-

fold:—one is, to describe the power that should be raised up to punish the apostasy of the East, as Popery was raised up to be a scourge to that of the West; and the other is, to describe this same power as possessing and maintaining possession, for so long a period as twelve centuries, of that land which in so peculiar a manner has the fate of the world, and God's ancient people in particular, involved in its destiny. This power is described to rise from very small beginnings; to wax great; to cast down to the ground kings and nobles, and ministers of religion, and to stamp upon them as the mire in the streets; to magnify itself even to an equality with the Saviour himself; to destroy utterly the established Christian religion; to pollute the sanctuary; to propagate a false system of doctrines: and in doing these things it is said that it should practise and prosper. And the testimony of history proves how accurately the description has been drawn. Mahomet overthrew the altars of Jehovah,

"and in Mecca's fane
"Rear'd the dark throne of falsehood's impious reign."

He propagated the impure pages of the Koran; and with that in one hand, and the sword in the other, he established a religion and a kingdom, the ferocity and bloodthirstiness of which are fearfully represented under the fifth and six trumpets of the Revelation, and which are em-

phatically denominated, from the misery and ruin they brought upon the world, "WOE TRUMPETS."

These more amplified descriptions, given in the Apocalypse, of this little horn which was to arise to punish the apostasy of the church in the East, and to possess and pollute for so long a time the Holy Land, turning its churches into mosques, and treating with persevering indignity and scorn alike the worshippers and the revelation of Jesus Christ—will be found in the Introduction. As has been already observed, this horn now wanes to its very extinction, and is crumbling into ruins. It is here prophesied that it should be "*broken without hand;*" and it is an expression of exactly the same import as that used in the Revelation, where it is said that it should be "*dried up.*" Almost every wind that blows at the present moment from the East, bears tidings on its wings how rapidly this drying-up, this silent destruction, is going forward; and the language of the daily papers respecting it is, "The Ottoman power is no more; it is but a shadow!" and the mind, in anxious suspense, is waiting to see the issue of the great events consequent on its final extinction, which even to the eye of the commonest observer, cannot be far distant.

"Then shall the sanctuary be cleansed." If it be a truth, written in such legible characters

throughout the prophetic writings, that the Jews shall be collected from every nation where they are scattered, and restored to their own land; it is revealed with equal clearness, as an immediate consequence of that event, that the sanctuary shall be cleansed. "For in that day will the Lord wash away the filth of the daughter of Zion, and purge the blood of Jerusalem, in the midst thereof by the spirit of judgment, and by the spirit of burning"... "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set *my sanctuary* in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezekiel xxxvii. 26—28). "And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east.... And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places" (Ezek. xliii. 4, 7).

Thus shall the sanctuary, the temple, the most holy place which has been so long desolate, and polluted by every abomination that the malice and hatred of man can invent, be yet cleansed, and made the habitation of Jehovah's glory. The Lord has been pleased to give by Ezekiel, as well as by the Apostle John, many particulars of the new temple that shall be erected, as well as the new city that shall be built. "Glorious things are spoken of thee, O thou city of our God"... "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.... Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Is. lx. 15, 18, 19). "...And the name of the city from that day shall be, THE LORD IS THERE" (Ez. xlviii. 35).

With regard to the new temple that shall be built, it shall exceed in glory all that have gone before it. There have been already three temples in Jerusalem,—the one built by Solomon; the one by Zerubbabel after the Babylonish captivity; and the new fabric of more stately

architecture, with its glittering masses of white marble and pinnacles of gold, built by Herod. But none will bear a comparison to that described by Ezekiel, which it is prophesied will be five hundred cubits square; whereas that of Solomon's was but sixty cubits. And as it regards the costly materials with which it shall be built, and with which it shall be adorned, the Lord says by Haggai, in speaking of it, "The silver is mine, and the gold is mine;" implying that, costly as the first temple was—and it is difficult to conceive how costly that was—this should far exceed it.

God has also given us an account of the ceremonial services which will be observed in this new temple. It is to be found in Ezekiel xliii., xliv., xlv.; and it would appear from this account that many of the ancient rites, ordinances, and sacrifices, will be restored; and that with the Sanctuary the Sanctuary service will be reinstated. As I believe that the word of God should be interpreted *literally*, unless there be a manifest necessity or impossibility that it should be otherwise, although it may be contrary to our views of things, I therefore believe in this instance what God has spoken will come to pass. If it be His will that these things should be again used, to have a *retrospective* aspect to the great atoning sacrifice of Christ, as they formerly had a *prospective* aspect to the

same great event, it appears to be rather a subject for our faith, than for our disputation. In no other sense *can* they be again used; for "there remaineth no more sacrifice for sin," and "Christ by his *one offering* has perfected for ever them that are sanctified." But that in this sense they may possibly be restored, appears from other passages besides what is found in Ezekiel. The Psalmist says: "Do good in thy good pleasure to Zion: build thou the walls of Jerusalem. *Then* shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: *then* shall they offer bullocks upon thine altar" (Ps. li. 18, 19). And again in Malachi iii. 4: "*Then* shall the offering of Judah and Jerusalem be pleasant unto the Lord, *as in days of old, and as in former years.*"

The Christian church will undoubtedly never be subject to any of these rites and observances, so as to be brought into bondage by them; and if it be so that either they or the Jews, or both, be required to observe them, it will be as a *commemorative* service, similar to, and perhaps in place of, the Lord's Supper; for the Apostle, speaking of the institution of that ordinance, limited its duration to the Lord's second coming: "For as oft as ye eat this flesh, and drink this cup, ye do show the Lord's death TILL HE COME."

This cleansing of the Sanctuary, however, will not be merely *external;* it will be attended with an entire conversion of the nation to the obedience of faith in the blood and righteousness of Christ. "For I will take you," saith the Lord God, "from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ez. xxxvi. 24—27). "And David my servant shall be king over them: and they *all shall* have one shepherd....And the heathen shall know that I the Lord *do sanctify Israel,* WHEN my sanctuary shall be in the midst of them for evermore" (Ez. xxxvii. 24—28).

Thus it is certain that the tabernacle of David, which has for so long a period been fallen down, shall yet be raised and restored to perfection and to beauty. Though it has been so greatly polluted—trampled upon by heathens and apostates of every name and grade; by Persians, Grecians, Romans, Saracens, Papists, and Turks—it shall yet become an object of desire

and veneration to all nations. Zechariah says (ch. xiv. 16): "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from *year to year to worship the King*, the Lord of hosts, and to keep the feast of tabernacles." Also in ch. viii. 21, 22: "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

But it was not merely the Jewish sanctuary, but "*the Host*," that the Mohammedans were to tread under their feet—the *Christian Church* as well as that of the Jewish. Their abominations have not merely covered the face of Judea; but in all those places where the light of Christian truth once shone with such distinguished brightness—places which are associated with ideas sacred and solemn to the mind of every believer —*there* the darkness and impurities of this degrading apostasy have totally extinguished every vestige of truth; and instead of the churches which were planted by the Apostles, and from which a noble army of martyrs and believers have ascended to God and the Lamb, nothing but desolation and ruin are now to be seen. The seven churches of the Apocalypse, and those of Corinth, Galatia, Colosse, Phillippi,

Thessalonica, and others—all have vanished, even in name, before this army of "locusts;" and so completely has the truth been "cast down to the ground," that wherever this system of infidelity and imposture has prevailed, the sacred records of inspiration, whether in the hands of Jews or Christians, have never been tolerated; nor the name of Christ mentioned, but to be blasphemed.

It was the Christian religion, thus spread over the whole Eastern world in these once flourishing and primitive churches, before which Idolatry and Heathenism had fallen like Dagon before the Ark, that I consider is intended by the "Host of Heaven"—"he waxed great, even to the host of heaven." And although in the time of Mahomet "Ichabod" might have been written upon them all—for the glory had departed, and false doctrines and the most gross ignorance universally prevailed—yet against Christ their head, "the Prince of the host," it was, that this arch impostor magnified himself: he took away the "daily sacrifice," the worship of Christ in its outward forms, and obliterated even its very name. The question therefore which was put in verse 13, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" may be thus rendered: "How long

shall the vision concerning the Christian worship, and the desolation of Judea, to give both the sanctuary of the one, and the churches of the other, to be trodden under foot?" The answer to which question was the chronological period of this prophecy: "Unto *two thousand three hundred days*, then shall the sanctuary be cleansed."

It has been well observed, that "it may be almost reckoned as a maxim, that no prophecy can be accurately interpreted, until it is either past, or on the point of being fulfilled." Whilst such a maxim will account for the many mistakes which have been made by writers of a former age, particularly in the interpretation of this prophecy, it will at the same time, presuming that we are now upon the eve of its fulfilment, account for that clearer light and greater certainty at which we are now able to arrive, on the subject of this and other unfulfilled prophecies. The great difficulty which has ever been experienced in regard to the chronology of two thousand three hundred years is, when to fix its commencement; and many have been the conjectures on the subject.

In searching for the event that is intended by the Holy Ghost to fix this important point of time, I feel deeply the necessity of confining our inquiries within the limits prescribed by the prophetical axioms which I have advanced, par-

ticularly that which names prophetical periods always being intimately "connected with the affairs of the church, and never *exclusively belonging to the kingdoms of this world.*"

Such has eminently been the case with all that have yet been considered. It is therefore absolutely required, not only that the commencement now sought for should be marked by an important event, forming an era in history, but that this event should have an immediate connection with the church.

An adherence to this rule will bring us, at one glance of the Jewish history, to those four decrees or edicts of the kings of Persia, which have been noticed in the Third and Fourth Periods; and I know of no particular event besides, happening within a century of the dates of these edicts, that can be said to form an epoch of their history, or a remarkable Divine interference in their favour. As these edicts settled them and left them, so they continued, without any material alteration, as a state and people, until the time of Christ, and the destruction of the kingdom by the Romans.

It appears to me, therefore, that it is from one of these edicts (three of which confessedly form important eras in the church, in consequence of having been already used to mark the terminations and commencement of prophetical periods) that the commencement of

the one now under consideration ought to be reckoned. The time at which they were issued stands thus:—

Edict of Cyrus	B.C. 536
Edict of Darius Hystaspes	518
Edict of the 7th year of Artaxerxes	457
Edict of the 20th of ditto	444

Two thousand three hundred years, calculated from each of these dates, will respectively bring us to A.D. 1764, 1782, 1843, and 1856. From these calculations it will be perceived that the two former have *already past;* and the accomplishment of the prophecy not having yet taken place, our inquiry will therefore be limited to the last two; viz. the two edicts given by Artaxerxes, the one to Ezra and the other to Nehemiah.

By referring to the "Fourth Period" it will be perceived that the former of these two edicts of Artaxerxes has a very great importance attached to it; that it is the point of time that marks the commencement of the "seventy weeks," the prophecy relating to the first coming and death of Christ; and consequently to the first cleansing of the sanctuary, which He effected in his own person, when he drove the buyers and sellers out of the temple, and publicly ministered within its walls. It will be perceived also, from the copy that is there given of it, as well as from the observations

made upon it, that it was in virtue of this edict that the Jewish church and polity were fixed upon a settled basis, and fully restored from the disorders and confusion of the Babylonish captivity; that the Temple-service, and all that related to the worship of the sanctuary, was regulated; and that Ezra, like Abraham, Moses, and David, stood at the head of one of the four great divisions of the Jewish history.

On the contrary, although Nehemiah was a holy and good man, and rendered a great service to the nation by rebuilding the walls and city of Jerusalem, "the place of his fathers' sepulchres," yet no such importance is attached to the edict which is given to him. The account which is recorded of it is very brief: there is *no copy* of it, as in the case of Ezra; and, in fact, it is only named as a letter, or letters. The history of it is as follows, as found in Nehem. ii. 1—8. "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the

place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time. Moreover I said unto the king, If it please the king, let *letters* be given me to the governors beyond the river, that they may convey me over, till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me *timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city,* and for *the house that I shall enter into.* And the king granted me, according to the good hand of my God upon me."

As the intrinsic importance of the work which Nehemiah performed in consequence of this favour from Artaxerxes, appears rather for the greater perfecting of Ezra's commission, which was to "restore and build the walls of Jerusalem," than for any original or new

privileges which it conferred—as well as from the consideration of the date of the latter having already been employed in a similar way in a chronological period relating to the same sanctuary; and also from being connected with the memorable preservation of the Jews under Esther and Mordecai—I have no hesitation in giving it the preference on this occasion; and therefore consider the edict given to Ezra, as that from which the commencement of these 2300 years ought to be dated.

But this preference is sustained by other evidence, deduced alike both from the last and the succeeding Period; which is, that it brings the termination to the year 1843, the same year in which the consummations of all the prophecies relative to the deliverance both of the Jewish and Christian churches centre. The final termination of the "seven times" was proved to correspond exactly to this year—that is, 2520 years, reckoned from 677 B.C. the date of Israel's final ruin; and 2300 years, reckoned from Ezra's commission in 457 B.C., both terminate in the year 1843. As it regards the former, this termination will bear to be expressed *as the end of the* TIMES; or, as this term is emphatically expressed in Rev. x. 6, as the end of "TIME," for the angel sware by Him that liveth for ever and ever, that there should be "TIME no longer;" alluding, I imagine (as the correspond-

ing passage in Dan. xii. 7 proves), to the period of the restoration of the Jews, and consequently to the period in question. But the termination of these 2300 years is also called "*the time of the end;*" for the angel said unto Daniel, "Understand, O son of man; for at *the time of the end* shall be the vision." Irrespective, therefore, of the synchronism in the chronology, this *expression* appears to be a still further evidence that the decree of Artaxerxes to Ezra is to be preferred to that of Nehemiah; for if the termination of the period of seven times be THE END OF TIME, which it undoubtedly is—and the termination of this period of 2300 years be said to be THE TIME OF THE END—the consummations appear to be one and the same. Thus the two prophecies confirm and strengthen each other; and afford, by such strong coincidences, presumptive demonstration that the principles of interpretation which have been applied to them, may be correct. And as it is affirmed, in concluding this prophecy, that "the vision of the evening and the morning," which was told, "is TRUE, for it shall be for many days," the mere probability of such great events being now so near, should excite us all to increasing watchfulness, and an anxiety to possess an interest in that only ark of safety which is to be found in the Gospel.

PERIOD VII.

OR

The Great Period of 1260 Years.

FROM THE GIVING OF THE SAINTS INTO THE HANDS OF THE PAPAL POWER, TO THE INCHOATIVE FALL OF THAT APOSTASY:

1260 YEARS,

FROM A.D. 533 TO 1793;

AND

FROM THE FORMATION OF THE TEN PAPAL KINGDOMS TO THEIR DESTRUCTION,

1260 YEARS,

FROM A.D. 583 TO 1843.

INTRODUCTORY REMARKS.

THERE are several peculiarities in this period, which, before we proceed, demand a particular notice.

FIRST. It is presented to our view under THREE DISTINCT ASPECTS, each aspect having the chronology of 1260 years, expressed by a different chronological term.

I. The FIRST ASPECT exhibits Popery as it appears under the ACTUAL DOMINION OF THE POPE HIMSELF; and that in *three* prophecies, in each of which the duration is expressed by the term of *three times and a half.*

1. The first prophecy is given in Daniel vii. 25, and is expressed as "a time and times and the dividing of time;" and presents to our view the rise, character, and actions of Popery under the emblem of a little horn rising in the midst of the ten horns of the Western empire.

2. The second prophecy is found in Daniel xii. 7, and is expressed by the term "time, times, and an half;" and identifies the fall of Popery with that of Mohammedanism, or the "time of the end;" likewise with the rise and fall of Infidelity, with the deliverance of the Jewish nation, with an unprecedented time of trouble, and with a partial resurrection of the dead.

3. The third prophecy is in Rev. xii. 14, and is

expressed as "a time, times, and half a time;" and shews the means which God had provided the true church for its preservation, during the awful period of the dominion of the head of the Popish apostasy.

II. The SECOND ASPECT exhibits Popery as it appears under THE TYRANNICAL DOMINION OF THE TEN PAPAL KINGDOMS; and that in *two* distinct prophecies, in each of which the duration of 1260 years is expressed by the term "*forty and two months.*"

1. The first prophecy is in Rev. xi. 2, and names, under the symbol of outer-court worshippers, that the visible church shall be given, during this long period, into the hands of the Papists.

2. The second prophecy is in Rev. xiii. 5, and particularly describes these Papists, or "Gentiles," as forming the ten kingdoms of the Western Roman empire.

III. The THIRD ASPECT exhibits Popery as it appears in THE DEPRESSED CONDITION OF THE TRUE CHURCH OF CHRIST; and this likewise in two prophecies; expressed by the chronological term of "*one thousand two hundred and three score days.*"

1. The first prophecy is in Rev. xi. 3, and describes the state of the true church, under two distinct witnesses, as one of depression and mourning.

2. The second prophecy is in Rev. xii. 6,

and describes a place of refuge having been provided for the church, during this its period of depression and sorrow.

SECOND. Another peculiarity of this period of 1260 years is, that, in a similar way to the "First Period," it has more than one duration assigned to it. IT HAS THREE DURATIONS: these are, 1260, 1290, and 1335 years (Dan. xii. 11, 12), which will be found considered under the "Second Prophecy" of the FIRST ASPECT.

THIRD. The last peculiarity which requires to be noticed is, that this period is distinguished, like the Third and Fifth Periods, by having a DOUBLE COMMENCEMENT and a DOUBLE CORRESPONDING TERMINATION.

The former six Periods, which have been already considered, have chiefly had a reference to the Jews, or to the Eastern church. They have spread over the whole of the Jewish history, from the call of Abraham and the deliverance from Egypt, to the overthrow of the kingdom of Israel—to the Babylonish captivity—to the death of Christ, and the destruction of Jerusalem by the Romans. They have from thence extended to the era of Israel's and Judah's restoration, and the cleansing of the Sanctuary; and, finally, have described the total extinction of Christianity in the East by the arms of Mahomet and his successors. The present Great Period—a period whose prediction is given at

so many different times, and in so remarkably circumstantial a manner—proceeds to describe the apostate power of THE WEST; connecting it in the most surprising manner, in the various aspects under which it is presented to our view, with the former predictions respecting the Jews, and with the fall of Mohammedanism and Infidelity.

Thus beautifully do all the dispensations of God towards his church, from the earliest ages to the present, harmonize in one great plan; —thus exquisite is the connection between the events of history, and the prophecies of the Old and New Testaments—events of the most dissimilar cast, connected with distant nations, and to a common observer destitute of all but a local interest;—and thus, however little such an object may be contemplated by the great actors in the politics of nations—thus is the wisdom of God displayed in overruling all events to the advancement and glory of the great scheme of salvation, by the blood and righteousness of Christ! And this great end of the Divine government in the world shall yet be triumphantly accomplished; the distinguishing doctrines of the Gospel shall yet receive their due honour over the pride, wickedness, and infidelity of the human race; and Christ, the eternal Son of God, and God-man Mediator, shall reign, till He hath put all enemies under his feet.

(PERIOD VII.)

First Aspect—First Prophecy.

CONTENTS.

Popery as prophesied of by St. Paul—The Western Apostasy—The grandeur of ancient Rome—Its emperors—Its downfall—Its division into ten kingdoms—Their names—Rise of Popery among them—Its blasphemy—Its persecutions—Time of its continuance—Its gradual rise—Constantine—Theodosius the Great—Valentinian III.—Justinian—Edict of Justinian—Edicts of Gratian and Valentinian—Edict of Phocas—Meridian of Popery—Darkness of the Middle Ages—Arianism—The French Revolution—Double commencement of Popery—Establishment of the Papal nations—Its date—Papal assumption of infallibility—Gibbon's account of the reign of Justinian.

THE PROPHECY.

"In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them *another little horn*, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were *eyes like the eyes of man*, and *a mouth speaking* great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of

them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn *made war with the saints, and prevailed against them;* until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And *he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws:* and they shall be given into his hand, until A TIME AND TIMES AND THE DIVIDING OF TIME. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." —DAN. vii.

PERIOD VII.

FIRST ASPECT—FIRST PROPHECY.

WHAT is to be understood by the *true church* was briefly noticed in the Fourth Period: what is to be understood by *Popery*, its awful counterfeit, may be correctly gathered from the following quotations.

St. Paul, in 2 Thess. ii., speaking of the speedy expectation of the second coming of Christ, says; "Let no man deceive you by any means: for that day shall not come, except there come a *falling away* first, and that MAN OF SIN be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."—In writing this verse, I am reminded of the comment made upon it by a friend, who, in a letter lately written from Rome, thus expresses herself: "I only saw the Pope once: it was the last day of the year, at sunset, when Te Deum was sung in the Jesuits' church; and as there was no Mass, I took that opportunity of going. This splendid church,

which is one of the richest in Rome, was hung with draperies of crimson and gold. The three altars were blazing with wax-candles, and covered with silver ornaments and flowers and pictures, besides their richly decorated crucifixes. The long processions of priests, some clothed in white and scarlet, some in black—the soldiers, fully armed—the train of livery servants attending the cardinals—the fine opera music and singing, which went on all the time—reminded me so strongly of the scenes in a theatre, that I determined never again in the house of God to be a willing witness of such awful mockery. Some of the ceremonies in the magnificent church of St. Peter, which I have heard described, surpass any thing I could have imagined. When there was a new Pope, last year, he was placed above the high altar above the crucifix; while crowds *prostrated themselves* before him, and kissed his toe. This ceremony is called *the adoration of the Pope.* Can any thing be more clearly described than this is in the Thessalonians?"

But to return from this digression. The Apostle thus proceeds: "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken

out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and *lying wonders*, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

Again, in 1 Tim. iv. 1—3, some other characteristics of Popery are given. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils; speaking lies in hypocrisy;* having their conscience seared with a hot iron; *forbidding to marry*, and *commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth."

In the book of Revelation this apostate power has a more definite form given to it, and is described thus: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth

great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and *deceiveth* them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three-score and six" (Rev. xiii. 11—18).—Which description, divested of metaphor, and as illustrated by the quotations above given from St. Paul's writings, may be read thus: "And I beheld another tyrannical power come up out of the earth, possessing both civil and ecclesiastical authority and dominion; having in appearance the meekness and humility of a lamb, but in reality the fury and ferocity of a dragon; and he exerciseth all the power of

the ten kingdoms of the Western empire, and causeth the earth and them that dwell therein to worship the revived imperial headship which had been set up. And he pretended to do great wonders and miracles, by which he deceived the degenerate visible church; commanding all that dwell on the earth to make *an image*, or ecclesiastical form of government, in exact likeness to that of the secular government, with all its gradations of rank and wealth. And he had power to give life to this hierarchy, consisting of cardinals, legates, archbishops, bishops, abbots, monks, priests, friars, &c. throughout the whole range and extent of the ten kingdoms; so as that this image should not be a mere bare resemblance, like a picture on a wall or a statue in a gallery, but that it should, in all its gradations, be able to exercise the cruel, tyrannical, and oppressive power of the secular empire, even unto death, and that in its most cruel forms. And he caused persons of every description openly to avow and declare their allegiance to his authority, and to practise his worship, laws, and decrees; suffering no one even to traffic who refused to comply. And the number of his name is Latinus, descriptive of the language in which he seals up religious worship and the word of God, and of the empire of which he is the head."

Such was Popery described in the language

of prophecy; such has the experience of above twelve centuries found it; and such, as far as it has yet the power, do our own eyes behold it, look we for it in unhappy Ireland, in the British House of Commons, or in the nations of the Continent.

As the vision which was the subject of the last Period was explained to concern only the empire of *the East*, and was given for the purpose of introducing Mohammedanism, the apostate power that was to overthrow and annihilate the once fair and flourishing churches in that part of the world; so the present vision, after running in the same channel until it arrives at the division of Alexander's conquests, takes the direction of *the West*, and has for its chief and most prominent object, the introduction of Popery, the apostate power that darkened and utterly corrupted the church of Christ in that division of the empire: the two visions having thus respect to the two great impostures that have for so long a time shut out the light of Divine truth and the means of salvation from the earth.

The application of the respective symbols of this vision to the empires which they represent, is very striking;—the lion with eagle's wings being highly descriptive of the majesty and glory of Babylon; the bear with three ribs

between its teeth, of the cruelty and ferocity of the kings of Persia; the leopard with four wings, of the fleetness and swiftness of Alexander's conquests; and, as if the vocabulary of nature had been exhausted to find out a monster sufficiently horrible, the beast without a name being descriptive of the rapacity, strength, and tyranny of ancient Rome. Connected with the growth of this stupendous empire, we do not, like those of the three former kingdoms, merely meet with the name of a Nebuchadnezzar, a Cyrus, or an Alexander: the very mention of Rome in the days of its commonwealth, calls up to the mind the recollection of a host of names associated with all that the world calls illustrious, and splendid, and great; and these connected with the victories of seven hundred years. An empire thus founded, seemed destined to stand for ever. It was Satan's proudest work: the whole strength and power which he possessed upon the earth was collected and concentrated in bringing it to perfection. And thus it was, at the very summit of its greatness, "dreadful and terrible, and strong exceedingly, with great teeth of iron, which devoured and brake in pieces, and stamped the residue of empires with his feet:"—thus it was "diverse from all kingdoms and empires which had been before it;" the mistress of the world—the ruler

of nations;—with the temple of Janus open, having no enemy to contend with;—proud, not only in arms, but in learning and wit, and in ingenuity and art—perfect in natural powers and accomplishments:—such was Rome in the reign of her first emperor—such was the citadel of strength which Satan possessed, when it pleased God that He who was to destroy the works of this arch-enemy of mankind SHOULD BE BORN.

But it is said that it had ten horns; and that these ten horns "are ten kings that shall arise out of this kingdom."—When the Roman empire had stood for two or three centuries after it had thus arrived at its climax of strength and grandeur, having spread its foundations too deep and wide for any existing power to move, its frontiers were unexpectedly attacked by numerous tribes of unknown and uncivilized barbarians from the northern regions, and it began to crumble in pieces. Providence, in the mean time, as if to mock and humble the loftiest pretensions of man, and shew what a little mere human nature could do to stem corruption, or maintain even the appearance of dignity, permitted many of the emperors of this colossal fabric to degrade their nature below that of brutes. Well might a late illustrious character say that "from the sublime to the ridiculous was but a step;" for if a feeling of respect be che-

rished in reflecting on the characters of the Brutuses, the Fabiuses, and the Scipios of the Roman Republic—men who, by the valour, wisdom, and abilities which God had given them, raised the empire to its pinnacle of greatness;—no feeling but that of extreme scorn, pity, and contempt can, on the contrary, be cherished, in reflecting on the madness, the brutality, and the baseness of its Neroes, Caligulas, and Domitians; nor, it may be added, other than a feeling of horror at the atrocious and cruel persecutions of its more refined tyrants, the Trajans and the Dioclesians.

Gibbon, Echard, and other historians, will detail the various events that led to the downfall of imperial Rome by the repeated ravages of the Goths, Vandals, Suevi, and other savage nations; they will tell how, after the ruin and confusion caused by the arms and ravages of Alaric, Attila, Genseric, and other leaders of the same stamp, which so much and so deeply desolated the empire—an empire that was emphatically "before them like the garden of Eden, but behind them as a desolate wilderness"—they will tell how exactly this prophecy was fulfilled, in *ten kingdoms* being formed out of the proper territorial limits of the fourth beast, or the empire of Rome properly so called. And it was necessary for the full accomplishment of other prophecies that this *territorial*

division should be observed; for, otherwise, the great image of Nebuchadnezzar's dream, representing the four monarchies, could not be *still standing*, as it yet undoubtedly is, for the stone has not yet smote it, and it is not yet crumbled into dust. But it can only be in its territorial limits that this can be the case: hence it is said, "For as concerning the rest of the beasts"—that is, concerning Babylon, and Persia, and Greece—"they had their dominion taken away, yet their lives were prolonged for a season and TIME." Not for *a* time, an indefinite period, but for an *appointed* season—for TIME—that is, according to the explanation before given of this term, until the great calendar of prophecy, or "seven times," is completed; or until "the time of the end."

The names of the ten kingdoms in which the Roman empire was divided have been given by writers of the first celebrity, such as Sir Isaac Newton, Bishop Newton, Mr. Mede, and many others, who have named them as they were when first formed and in all their subsequent changes: and it is remarkable, that through the long period of above twelve hundred years, since this division first took place, the same number has always been preserved; although nothing was more probable than, from intermarriages on the one hand, and schemes of conquest and aggrandisement of the greater powers over

the less on the other, it should have been greatly reduced; or, like the kingdoms of the Saxon Heptarchy in England, have been swallowed up in one. Among other miracles before our eyes, this is one. It is a thing totally out of the common course of Providence, and can be accounted for only as the result and determinate counsel and foreknowledge of God, as revealed in Daniel's interpretation of the vision of the Image: "And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall *mingle themselves with the seed of men:* BUT THEY SHALL NOT CLEAVE ONE TO ANOTHER, even as iron is not mixed with clay" (Dan. ii. 41—43).

These ten kingdoms, as they now appear on the map of Europe, are generally classed as follows: 1. Ravenna; 2. Lombardy; 3. Rome; —(which three form the Papal States);—4. Naples; 5. Sardinia; 6. France; 7. Austria; 8. Spain; 9. Portugal; 10. Britain.

As the Prophet was considering these ten divisions of the Roman empire, there came up in the midst of them a little horn—the Papal

dominion—the extraordinary power which is more immediately the subject of this prophecy. It is first described as plucking up three of the first kingdoms by the roots; which three were those of Ravenna, Lombardy, and Rome; and to which fact the Pope gives his sanction by wearing *a triple crown*, or three crowns formed into one! Besides which, as if compelled by a hand unseen more distinctly to mark his identity, he has two swords carried before him, to mark both his temporal and spiritual dominion, described in the above quotation from the Revelation by his two lamb-like horns. A description has been already given of this apostate power from the New Testament. A similar description now remains to be given from the Old Testament. It is said that the Pope should have "eyes like the eyes of a man, and a mouth speaking great things, and a look more stout than his fellows." In other words, that he should be a spiritual power; "eyes" intimating a prophetic character,—a power assuming peculiar arrogance, and asserting the most lofty pretensions.

No one at all conversant with modern history will dispute how fully these marks of identity have been realized. Though generally raised to their elevated stations from a comparatively low origin, the Popes have arrogated to themselves, and exercised, an undisputed tyranny

over all classes of society, from the peasant to the most powerful monarch. Emperors were wont to receive their crowns at their hands, and princes to dread the displeasure of the Pope as they would dread a thunderbolt from heaven. Indeed, several emperors were actually deposed and ejected, and died miserably by their means. They caused some to lie under their feet; some to hold the stirrup of the horses; and the Emperor Henry IV., with his queen and heir, were made by Pope Gregory to wait three days in frost and snow outside, before they could gain admittance to his presence.

They have assumed the attributes of Deity; pronouncing themselves infallible, and as having power to remit sins; as being lords of the gates of heaven and hell; as the vicars of God, and the image of God on earth: and have arrogated these pretensions with lives disgraced by every pollution of character that can stamp ignominy and shame on a rational being! As a specimen of the appalling presumption, and "great things" which this horn spake, Pope Innocent III., in whose reign the Inquisition was founded, writes: "Christ hath set one man over the world; him whom he hath appointed his vicar on earth: and as to Christ is bent every knee, in heaven, in earth, and under the earth, *so shall obedience and service be paid to his vicar by all*, that there may be one fold and one shepherd." And Gregory

VII. in his Epistles says, "The Roman pontiff by right is *universal.* In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in all the churches: it is the only name in the world. It is his right to depose kings. His sentence is not to be repealed by any one: it is to be repealed by himself alone. He is to be judged by none. *The Church of Rome has never erred;* as the Scriptures testify it never can err."

But the Prophet adds another mark of identity, which has been witnessed by the blood of thousands upon thousands of the martyrs of Jesus; and that is—that the Papal power "should make war with the saints, and prevail against them;" that it should "*wear out* the saints of the Most High, and think to change the times and the laws."

As the truth of God is ever diametrically opposed to every thing of man's invention, and to error in all its multitudinous forms; so it is natural that this arch-deception of Popery—this abomination of abominations—which keeps the Scriptures from the people, and teaches its own traditions in their place; darkening the beautiful simplicity of God's plan of salvation by the unscriptural dogmas of purgatory, worship of saints and the Virgin Mary, celibacy of clergy, the doctrine of human merit, prayers for the dead, and other pernicious tenets; thus

thinking to change the times and the laws;—it is natural that such a power should persecute those who maintained inviolate the holy principles of the Gospel. And here again both secular and ecclesiastical history will confirm the voice of prophecy, and will unfold scenes of horror and carnage and blood, committed against the defenceless and unoffending disciples of the Lord Jesus Christ, at which nature shudders. Language has failed, and ever must fail, to give any thing like a true transcript of those enormities that have been committed, from age to age, in the persecutions that have taken place in all the Papal countries. They can each tell their own tale—how, in defiance of justice and honour and humanity, in defiance of the most sacred engagements, Popery has been "*drunk with the blood of the saints, and with the blood of the martyrs of Jesus.*" In France, the streets of Paris and the principal cities of the nation have on several occasions literally run down with Protestant blood: in Spain, in Italy, in Germany, the Inquisition has tortured, and massacred, and publicly burnt, its thousands and its tens of thousands: in England, in the fires of Smithfield and other places where martyrs have suffered, it has left the print of its feet: and indeed, in every part of the world where Popery has had the power, it has "caused as many as would not worship its clergy, and

conform to its unscriptural tenets, to be killed." Wherever the humble followers of the Saviour have been found, there has the faggot, and the sword, and every instrument of torture and of death that bigotry and cruelty could devise, been employed, to induce them to renounce their faith and join this apostate church.

Though a veil as thick as midnight has been attempted to be thrown over the atrocities of the Inquisition; though but a solitary echo of the unnumbered groans that have almost pierced its gloomy walls, has now and then reached the public ear, and escaped the vigilance of those vile murderers the Inquisitors; yet enough has transpired to give some idea of the dreadful scenes of suffering transacted within their dark abodes. And if we turn our attention once more to the murders and tortures that Popery has unblushingly committed *in the face of day;* how, in addition to these, Protestants have been hunted like wild beasts, and treated worse than dogs, we may draw some kind of inference what must have been the nature of those persecutions and those tortures which those who perpetrated them *dare not have to meet the public eye.*

Thus has Popery "made war with the saints, and prevailed against them, and killed them:" and thus, even in an essential part of the British Protestant empire, at the present moment, is this blood-stained power adding to its murders

and its persecutions. "Popery is the curse and bane of Ireland, as it is of all countries where it has thoroughly entwined itself with the population. The low Portuguese or Italian is not more debased by this poison, than is the poor priest-ridden peasant of Ireland. But are the lower orders of *Protestant* Irish of this stamp? Not at all. No country in Europe is more prosperous than that part of Ireland which is delivered from this scourge. Leave the Protestant part, enter the Popish region; be astonished at the change!—a change relieved only as you proceed in those spots where Protestantism has set down its towns, villages, and hamlets: there anew the desert begins to blossom. Leave them, and the wide waste spreads itself around in hopeless desolation." (The Record, Feb. 18, 1833.)

The prophecy, after thus giving the description of Popery, then goes on to name *the length of time* which it was to continue: and the saints "shall be given into his hands until a time and times and the dividing of time;" that is, until twelve hundred and sixty years.

In perusing this part of the subject, the vital point of inquiry is, in this, as in the former Periods that have been considered, *from what year is the commencement to be dated?* It is acknowledged on all hands that the rise of Popery was most gradual: even in the Apostles' days it

had began to work; and very soon after the simplicity of Gospel truth began to be darkened, first by one unscriptural yoke being imposed upon the church, and then another—by corruption appearing upon corruption, and heresy upon heresy. Nevertheless, though such was the state of things even from the very first rise of Christianity; though some superstitious ceremonies did from the most early period thus begin to shew themselves, and, as but too surely appears both from the Epistles and the addresses of Christ to the seven churches, heresies to creep in; although pilgrimages, reverence for relics, and monastic austerities, the invocation of departed saints, the worship of images, and other absurdities, had at the commencement of the fourth century made fearful and melancholy progress; yet up to this time there were very many who were holding the faith in its simplicity and with a pure conscience. The ten severe Pagan persecutions under the Roman emperors, which had made the very name of Christian a source of hazard, plunder, and death, had been a powerful means of keeping under, until this time, those rising corruptions, and of preserving the church in a greater state of purity than it probably could have continued in a state of outward prosperity.

Of the truth of this observation there was the most distressing proof, when, in the days of

Constantine, Christianity at length triumphed over Paganism, and was seated on the throne. Though this great and glorious change, which had brought to the ground a religion "guarded and fought for by the armed strength of the most powerful government of all empires—to their connection with which thousands and tens of thousands owed their daily bread—to which many noble families owed their rank and influence—and of which even the Emperor himself was high-priest;" yet, in transferring these honours and emoluments to the church of the living God, it associated those things with it which are so completely at variance with its real glory and true prosperity, that from this splendid period its first ostensible step into that vortex of corruption and sinful conformity to the world, into which it subsequently fell, may be dated.

The church continued in this state of outward prosperity, with little to interrupt its progress except the determined but short-lived hostility of Julian the Apostate, until the time of Theodosius the Great, whose influence in its affairs was of too marked a character not to be attended with remarkable effects. He exerted himself in the most vigorous and effectual manner in the extirpation of Paganism throughout all the empire, and enacted severe laws and penalties to such as adhered to that religion.

The next great advance made by Popery was when the Emperor Valentinian III. increased the power and authority of the Pope to a most amazing degree, by giving Leo, surnamed the Great, almost a total supremacy over all the churches. From this time the declining power and the supine indolence of the emperors, whose reigns from Valentinian to Augustulus were peculiarly short and unfortunate, left the Pope, or Bishop of Rome, almost without controul: and the barbarian conquerors, after the extinction of the Western empire, found their advantage in reconciling him to their interests: so that the occurrences of the times were in all respects favourable to his ambitious views, and to the rise of Popery, however unfortunate and calamitous they were to others.

At length Justinian appeared, the last of the four emperors who in a marked and special manner contributed towards the full establishment of this awful apostasy. His contemporary, Procopius, hath likened him to *a demon sent by God to destroy men;* and the various events of his memorable reign, of an ecclesiastical, civil, and military nature, are of so remarkable a character and complexion, that Echard speaks of him "*as if he had been raised by some chance, which forced him to act for some time contrary to the law of nature, and then disappeared again on a sudden, and vanished into nothing.*"

It was this emperor who, by a formal edict, settled the precedency that had been so long contested by the Bishops of Rome and Constantinople ever since the foundation of the latter city, and in the most unequivocal and fullest manner declared the former prelate "*the head of all the churches;*" thus fulfilling the language of this prophecy—"*and the saints were given into his hands.*"

This celebrated edict is couched in the following terms:—

"Victor Justinian, the Pious, the Fortunate, the Illustrious, the Triumpher; Augustus, Consul, &c.; to John, the most sacred Archbishop and Patriarch of our most noble city of Rome.

"Rendering honour to the Apostolic see, and to your Holiness (which always was and is our wish), and honouring your Holiness as a father, we have been anxious to bring to the knowledge of your Holiness all things which relate to the state of the churches; since it was always our great desire to maintain the unity of your Apostolic see, and that state of the sacred churches of God, which has hitherto obtained and still remains fixedly undisturbed by any opposition.

"Therefore we have hastened *to subject and unite all the ministers of the East to the use of your Holiness.*

"For the present, then, we have deemed it necessary to bring to the knowledge of your

Holiness the points that are disputed, although they are manifest and undoubted, and, according to the doctrine of your Apostolic see, firmly maintained and declared by all bishops. Nor do we permit that any disputed point concerning the state of the churches, although it be manifest and unquestionable, should be moved without the knowledge of your Holiness, who is THE HEAD OF ALL THE CHURCHES. In all things, then, we are desirous of increasing the honour and authority of your Apostolic chair."

The remaining part of this edict relates to various controverted points; and also mentions that the Archbishop of Constantinople had written to the Pope, "he being desirous in all things to follow the Apostolic authority of his Holiness." Justinian likewise, in a letter to Epiphanius of the same date as this edict, repeats his decision, that all affairs relating to the church shall be referred to the Pope, "head of all bishops, and the true and effective *corrector of heretics*."

But there are in this case, as in the former period of two thousand three hundred years, *four edicts* from which the commencement of this period of twelve hundred and sixty years might be supposed to be reckoned. The first was issued by the Emperors Gratian and Valentinian, in the year 379, and was "chiefly for the purpose of regulating appeals to the Roman Pon-

tiff, and giving him jurisdiction over the whole Western empire, which was all comprehended within the prefectures of Italy and Gaul."

The second was issued by the Emperor Valentinian III. in 445, and "confers upon the Pope the most extensive authority. It begins by expressly acknowledging his primacy, as founded on the three-fold basis of the merit of the Apostle Peter, the dignity of the Roman city, and the authority of a sacred synod. It declares that it shall neither be lawful for the Gallic bishops, nor those of the other provinces, to do any thing without the Pope; and that whatsoever the authority of the Apostolic see shall enact, shall be for a law to all." (See Sir Isaac Newton, on Daniel and St. John, where both these edicts are given.)

The third edict is that above quoted, of the Emperor Justinian, issued in 533. And the fourth and last was from the tyrant Phocas, the murderer of the Emperor Maurice and his family, and was given A.D. 606; adjudging the palm of ecclesiastical supremacy to the Pope, rather than to the Primate of Constantinople; merely, however, confirming, as far as it went, the preceding edict issued by Justinian.

If we had to decide from any certain principles, *à priori*, which of these four edicts was designed to mark the commencement of Popery, the difficulty would be found to be very great;

as those of the Emperors Valentinian III. and Justinian are both almost equally full and conclusive. The difficulty however, if difficulty there be, can now only be between the third and fourth edicts; as the time for the accomplishment of the two former *passed* without any particular events transpiring (reckoning 1260 years) in 1638 and 1705. And in choosing between these two I feel no hesitation, with the great majority of modern commentators, in giving a preference to the one of the Emperor Justinian, rather than that of Phocas; and assigning the date of his edict, which was March 533, as the true and proper commencement of this period, and the time when the saints were delivered or "given" into the hands of the Pope; and that for the following reasons:

1st. There is nothing in the original authorities for the decree of the Emperor Phocas—which authorities are the historians Paulus Diaconus, and Anastasius Bibliothecarius—consisting only of a few sentences, in themselves sufficiently meagre, at all to be compared to the full, and ample, and well-attested documents which are extant of the Emperor Justinian. Indeed, as Mr. Cuninghame observes, in giving the quotations which constitute what is called the Edict of Phocas, "there is no appearance in them of any new title having been conferred by this emperor, but merely a confirmation of the one

previously given by Justinian, which, in the contests for power between the bishops of Rome and Constantinople, may very probably in process of time have been disputed by the Eastern Patriarch. There is also *no imperial decree* or epistle, as in the time of Justinian; and I can scarcely conceive, that, after reading the document of Justinian, any impartial person, who has not a system to support, will, on the meagre testimony of Diaconus and Anastasius, maintain that the Papal supremacy had its origin in the reign of Phocas."

On the contrary, by the mandates and edicts of Justinian the supremacy of the Pope, as head of all the churches, received the fullest sanction that could be given to it by the hand of man. It is probable, as Mr. Cuninghame supposes in the above quotation, that, the yoke sitting uneasy on the Bishop of Constantinople, he would dispute the pre-eminence. And it is indeed a fact that on the death of Justinian he did dispute it; for, towards the close of the century, John, surnamed the Faster, summoned a council, and resumed the ancient title of the see, "Universal Bishop." And it is equally certain that Phocas, who had assumed the purple by the murder of the former emperor, would be anxious to obtain the sanction of the Roman Pontiff to his elevation; which he accordingly did, by confirming to him the full

possession of the claim as supreme head of the churches, and by repressing that of his rival. "The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome: they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533" (Croly).

2d. I consider the edict of Justinian the correct date, in preference to that of Phocas, because that by this time Popery had acquired such distinctive marks, and displayed its leading characteristics in such lively and unequivocal colours, as proved it had arrived at that stage of maturity when it was probable some great public act would stamp its identity. And that such was the case, the preamble to the Justinian Code, and other documents connected with that important digest of laws, issued in the same year, and embodied as the standing laws of the empire, distinctly prove. They recognise the celibacy of the clergy, the intercession of the Virgin Mary, the religious use and veneration of holy crosses, the setting of the decrees of councils on a level with the holy Scriptures, the founding the supremacy of the Roman see on our Lord's injunction to Peter, "Feed my sheep;" with other standing constitutions of the Papacy. There appears, therefore, no reason to suppose, why, after the recognition of such

principles, supported as they were by the secular arm, the broad seal of empire should be withheld for above seventy years beyond this time, till the short and inglorious reign of the usurper Phocas.

It is true that Popery, though by this great edict of Justinian it acquired life, and was formally constituted, was yet, as a distinct apostate power, in its infancy. It required time to mature its growth, and give full play to those principles of ambition, turbulence, and blasphemy, which have ever distinguished it among the powers of Europe. Hence, until about the half period of its existence, it went on increasing in power and worldly distinction; aggrandizing itself by obtaining temporal sovereignties; assuming prerogatives more extensive than were ever before heard of; trampling upon every thing that was sacred and holy; and claiming and maintaining the attributes of Deity, and titles belonging to God only! It has been well observed, that the noon-day of Popery was the midnight of every thing that was excellent. Justinian might well be represented as *Death*, with *Hell following him;* for the mental darkness brought over the world by this system of error, guilt, and apostasy was like the natural darkness that covered the land of Egypt—it was a darkness that *might be felt:* so much so, that "the darkness of the middle ages" is a pro-

verbial expression. It affected learning in all its branches, for the ignorance of this period was extreme; and it was proportionably felt in all the arts that contribute to the comforts and conveniences of life. Popery, in short, brought with it such a train of miseries, and reduced society to such a dreadful state, and with so determined and persevering a hand shut out the only light that could shew the world its deformity and guilt, and open the wells of salvation to its perishing millions, that it may well be denominated Satan's master-piece. So truly was it prophesied, that when he was cast out of Pagan Rome, he should give to Papal Rome "his power, and his seat, and great authority."

Popery, destitute of the substance, grasped in all things at shadows. The hold which it held on the affections of men consisted not in its moral excellence—not in the blessings it conveyed, by pointing them to Christ as "the way, the truth, and the life"—but by outward show, external splendour, pretended miracles and austerities, and empty professions. Hence its magnificent ecclesiastical edifices, its churches, its abbeys, its monasteries, its pictures, and its statues; hence its imposing religious rites and ceremonies; and hence, in the very zenith of its existence, those extraordinary

instances of folly and superstition, the Crusades. Having lost the substance, they grasped at shadows; having lost Christ, as he is revealed in the word of truth, in the light of the Scriptures, their furious zeal shewed itself by an attempt to rescue that land in which He suffered, from the hands of Musselmen; whilst at the same time they were persecuting his faithful followers with tortures, fire, and sword.

3d. Another reason why the Edict of Justinian appears to be the correct date is, that it is the period when the church was cleansed from the heresy of Arianism; which prevailed to such a degree at this time that Jerome says "the whole world groaned, and wondered to see itself Arian." The point of time when "the earth," or the Roman empire, helped "the woman," or the church, to escape from being overwhelmed by this "flood," was in this very year, A. D. 533: at which time the Emperor Justinian, in his great zeal for orthodoxy, brought the Arian nations to such utter ruin, that this heresy never was able to lift up its head again as a persecuting power, and not for many centuries even as an opinion. And this great event, whereby to determine the commencement of "time, and times, and half a time," during which the church was to abide in the wilderness from "the face of the serpent" (Rev. xii.); as it

happened in the same year that Justinian made the Pope the head of all the churches; and as it is expressly named as being the precise time when Satan, being driven from persecuting the saints under the form of Arianism, as he had before been driven from doing so under the form of Paganism, betook himself to this Papal apostasy: so it determines, beyond all dispute, that it is not to any edict of Phocas, issued so many years subsequently, but to that of Justinian, that the preference on this occasion is to be given.

4th. Another most important confirmation is, that as this great period of 1260 years is considered but as constituting the latter half of the complete period of 2520 years, or "seven times;" so the year 533, being exactly the middle point between the first commencement and first termination of this complete period—that is, between the years 727 B. C., and A. D. 1793—therefore the Edict of Justinian, which was issued in this year, forming such middle point, must of necessity be the true era from which to date the first or inchoative commencement of the reign of Popery, or the captivity of the Christian church.

5th. This conclusion further receives additional evidence from the events which, in connection with Popery, happened in the year

A. D. 1793. If the great catastrophe which at this period convulsed the world, and which has been already described in the Fifth Period, gave a fatal shock to the kingdoms of Europe, and to those of the West in particular, as an earnest of the approaching deliverance of the Jews from their long captivity; it bore with a not less terrible aspect on the existence of the Papal power, as an earnest of the approaching deliverance of mankind in general from its soul-destroying dominion. The first licensed act of infidelity, which was the new power that the French Revolution brought into action, was to aim the most deadly blows at that superstition which Voltaire and other Atheistical writers had long held up to the scorn and derision of the world. It began with *seizing all the church property* to supply the demands of the state; massacring and expatriating its clergy, denouncing the Roman Catholic religion throughout the whole extent of the French empire, prostituting its churches to the most infamous of purposes, and unblushingly avowing its own creed to be Atheism! Its principles were widely spread over all the Papal nations, England not excepted; and during its reign in France, up to the time of the fall of Napoleon, Popery seemed incapable of ever again rearing its head.

Though its power was, however, thus shaken,

and events subsequently transpired which sufficiently proved that its downfall was not far distant, yet it has been suffered, in the all-wise providence of God, again for a time to gain a limited and increasing ascendancy. This circumstance, instead of invalidating in the slightest degree the correctness of the above reasoning, the rather most fully confirms it. For if the complete period of seven times, of which this period of "time, and times, and the dividing of time," unquestionably forms the latter half, had two commencements, and consequently two terminations—which has been proved to have been the case—then must the half-period have the same peculiarity. Consequently, though the year 533 formed the first commencement of Popery, and the year 1793 its first termination; yet it requires, in order that the half-period may fully harmonize with the full period, that there should be a second commencement, and a second and final termination. It is further required that this second commencement and second termination should correspond with those of the complete and full period, in a similar way to the first commencement and first termination. Accordingly, as the middle point between the year before Christ 677, and the year A.D. 1843, is 583, this is the year which must in some way or other have marked the full and complete rise of Popery.

The force of this argument will appear in a clearer light by being condensed thus :—

B.C. 727	The events that led to Israel's final captivity	2520 yrs.	The events that led to Israel's restoration	A.D. 1793
A.D. 533	The events that led to the rise of Popery	1260 yrs.	The events that led to the fall of Popery	
B.C. 677	Year of Israel's final ruin	2520 yrs.	Year of Israel's restoration	A.D. 1843
A.D. 583	The full rise of Popery	1260 yrs.	The downfall of Popery	

It will be recollected that the precedent for applying this peculiarity of structure, of a double commencement and double termination, is found in the "Third Period," and has in that instance the high authority of Dr. Prideaux for its adoption. Independent, however, of such precedent and such authority, the circumstance of this period of 1260 years having been prophesied of under the three distinct aspects above noticed, it is required that it should have another and more final commencement than the Edict of Justinian. For although by this edict the saints were delivered into the hands of the Pope, yet it was not until fifty years subsequently that the ten Papal kingdoms were finally established, nor that Popery assumed its most awful and distinguishing characteristic, the Divine attribute of infallibility. The second and third aspects, therefore, under which the Papacy is presented to our view in this prophetical period, would be without a distinct

commencement, if it were not for this peculiarity of a double commencement.

These preliminary remarks, it will be perceived, bring us to the conclusion that some event marking a prophetical era must have happened in the year 583, and that such event must have been connected with the full establishment of the last of the Papal kingdoms. For

1. The completion of this division of the Western Roman Empire into ten parts possesses all the characteristics of a prophetical era—namely, it is an important epoch in history; it is connected with the affairs of the church; and it was attended with permanent changes.

2. The tyranny of these ten Papal nations over the true church is one of the great events prophesied of in the Old Testament. (See page 6.) And

3. The exercise of this tyranny being prophesied to continue 1260 years, or during the latter half of the complete period of 2520 years, it must have commenced in the year 583, the middle point of such complete period.

The question, therefore, which remains to be considered is this: Does this conclusion correspond with historical facts? Was it in or about the year 583, according to the best infor-

mation that can be collected, when the last of these ten Papal kingdoms was founded?

It will be sufficient to refer the reader to the Works of Sir Isaac Newton, Bishop Newton, or Mr. Faber, to be satisfied that all the ten kingdoms were founded before the close of the sixth century; and none subsequent to the date in question. And however difficult it may be, in the political chaos which for several centuries succeeded the downfall of the Roman Empire, to state the exact time of the foundation of any one kingdom to a year, yet we have the authority of Gibbon for saying that the Saxon Heptarchy in Britain was not finally established till the year 582; and it likewise appears that the kingdom of the Visigoths in Spain was not founded till, by the conquest of the Suevi in the year 583, or at least in the following year, they became lords of all the country. So that, as all the other kingdoms, with regard to their territorial limits, which is what is contemplated in the prophecy, were confessedly founded before this time; and as that of the Saxon kingdom in Britain, for one, was not so founded; we appear to be sufficiently warranted in considering that this year is the proper date from which to calculate the assigned duration of the Western Roman Empire in its divided state.

It appears likewise, from Bowyer's History

of the Popes, that it was about the year 583 that the then Pope, Pelagius, first assumed *the Divine attribute of* INFALLIBILITY. And perhaps no consideration has tended to keep its members so fast bound to its communion, and so completely to depress the true church, as the universal recognition, throughout the Papal world, of this daring pretension. It has been the charm which has retained all ranks of persons for so many centuries within its magic circle; the magnet which has attracted the desultory and unstable within its sphere; "the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks." On the occasion of the above Pope meeting with some opposition from the bishops of Istria, against his pontifical pretensions to meddle with the affairs of that church, he used the following language: "As Peter could NEVER ERR, nor his faith fail or be shaken; so his successors in office could never err, nor their faith fail; and that it is presumption to question the orthodoxy of their belief." It may be added, that this daring assumer of one of the prerogatives of Jehovah, died in the great pestilence of the year 590.

In considering the period of "seven times," the parallel was drawn between the series of

events that occurred in the fifty years between the first and second commencement, and the corresponding fifty years, as far as they have transpired, between the first and second termination;—in other words, between the events that occurred from 727 to 677 B.C., and from 1793 to 1843 after Christ. It will greatly increase the interest of the present "half period," as well as place the connection of the two periods of 2520 and 1260 years in a stronger light, briefly to notice the still corresponding series of events that took place in the intervening fifty years, from 533 to 583.

Gibbon, in closing his history of the Reign of Justinian, concludes the chapter "with the comets, the earthquakes, and the plagues, which astonished or afflicted" the empire during this eventful period. First, as it regards the comets, which appeared from 531 to 539, he says, "In the fifth year of his reign, and in the month of September, a comet was seen during twenty days in the western quarter of the heavens, and which shot its rays into the north. Eight years afterwards, while the sun was in Capricorn, another comet appeared to follow in the Sagittary: the size was gradually increasing; the head was in the east, the tail in the west, and it remained visible about forty days. The nations, who gazed with astonishment, ex-

pected wars and calamities from their baleful influence; and these expectations were abundantly fulfilled."

He then names the earthquakes, and observes, "Without assigning the cause, history will distinguish the periods in which these calamitous events have been rare or frequent, and will observe that this fever of the earth raged with uncommon violence during the reign of Justinian. Each year is marked by the repetition of earthquakes, of such duration, that Constantinople has been shaken above forty days; of such extent, that the shock has been communicated to the whole surface of the globe, or at least of the Roman Empire. An impulse or vibratory motion was felt; enormous chasms were opened; huge and heavy bodies were discharged into the air; the sea alternately advanced or retreated beyond its ordinary bounds; and a mountain was torn from Libanus, and cast into the waves, where it protected as a mole the new harbour of Botrys in Phœnicia."

"Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch, whose domestic multitudes were swelled by the conflux of strangers to the festival of the Ascension. The loss of Berytus was of smaller account, but of much greater

value," and was overthrown by an earthquake in the twenty-fifth year of Justinian, A.D. 551.

"The fatal disease which depopulated the earth in the time of Justinian and his successors, first appeared in the neighbourhood of Pelusium, between the Serbonian Bog and the eastern channel of the Nile. From thence, tracing as it were a double path, it spread to the East, over Syria, Persia, and the Indies; and penetrated to the West, along the coast of Africa, and over the continent of Europe. In the spring of the second year, Constantinople, during three or four months, was visited by the pestilence"....."Every rank and profession was attacked by its indiscriminate rage, and many of those who escaped were deprived of the use of their speech, without being secure from a return of the disorder. The order of funerals and the rights of sepulchre were confounded: those who were left without friends or servants lay unburied in the streets, or in their desolate houses: and a magistrate was authorized to collect the promiscuous heaps of dead bodies, to transport them by land or water, and to inter them in deep pits beyond the precincts of the city.....The public consternation was expressed in the habits of the citizens, and their idleness and despondence occasioned a general scarcity in the capital of the East."

"Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any difference of the seasons. In time, its first malignity was abated and dispersed; the disease alternately languished and revived; but it was not till the end of a calamitous period of *fifty-two years* that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in this extraordinary mortality. I only find, that during three months, five, and at length ten, thousand persons died each day at Constantinople; that many cities in the East were left vacant; and that in several districts of Italy the harvest and the vintage withered on the ground. *The triple scourge of war, pestilence, and famine* afflicted the subjects of Justinian, and his reign is disgraced by a visible decrease of the human species, which has never been repaired in some of the fairest provinces of the globe." (Chap. 43.)

A finer comment on the general character and calamities of the Fourth Seal could not have been given: "*A pale livid-green horse; and his name that sat on him was Death, and Hell followed with him.*" On reading it, as marking the

introduction to such a long, long succession of miseries as was occasioned to the human race by Popery, one is reminded of Milton's exclamation on another similar occasion :

> "I cried out, Death!
> Hell trembled at the hideous name, and sighed
> From all her caves, and back resounded Death!"

(PERIOD VII.)

First Aspect—Second Prophecy.

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THE PROPHECY.

"AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even *to the time of the end:* many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for A TIME, TIMES, AND AN HALF; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till *the time of the end.* Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be A THOUSAND TWO HUNDRED AND NINETY DAYS. Blessed is he that waiteth, and cometh to THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—DAN. xii.

FIRST ASPECT—SECOND PROPHECY.

THIS chapter forms the concluding part of the last vision with which Daniel was favoured, and which, in consequence of its great importance, is called the "*Great Vision.*" Its object is expressed in the following words (ch. x. 14), "I am come to make thee understand what shall befal *thy people* in the latter days;" and it is given—unlike the two former visions, which were communicated through the medium of symbols or hieroglyphics—in the plain unlettered language of history.

The chronology of this vision identifies the twelve hundred and sixty years' existence of Popery "with the *latter half* of the period of Israel's captivity; thus bringing the scene of Jewish suffering more immediately into the West, and connecting the fate of the Jewish with that of the Christian church:" and this for the more especial purpose of describing that new and Infidel power, which in its actings is to be alike instrumental in delivering and restoring both churches, and which is to arise

in the West. And here I would observe, how remarkably the four streams of prophetic history in the book of Daniel unite in one consummation, in common with those of the book of Revelation. The vision of the great image of Nebuchadnezzar gives the history of *Gentile governments* till they are all to be destroyed at the "time of the end;" that of the four beasts of Daniel, the history of *Popery* to the same period of time; that of the ram and he-goat, the history of *Mohammedanism* till "the time of the end;" and the history we are about to consider, called the Scripture of Truth, shews the history of the *Infidel* power, which in its last form shall arise and come to its destruction at the same momentous period, "the time of the end." At the same eventful era the silence of the seventh seal will be broken, the seventh trumpet shall be blown, and the seventh vial will be poured out! In other words, the kingdoms and apostasies of the world will then be all overthrown, and a series of events will commence—perhaps by the personal advent of Christ himself—which shall usher in that season of blessedness when He will take unto himself his great power and reign!

This great vision commences in the tenth chapter; which chapter forms an introduction to the historical events that are related in the eleventh and twelfth; and contains an account

of the sublime and imposing manner in which they were made known to Daniel, the effect which such a manifestation had upon his mind, how he was strengthened to bear the important disclosures that were about to be made to him, the gracious assurances that were conveyed to him of personal favour; and it likewise confirms what is named in Job, and some other parts of Scripture, how much the affairs of mortals occupy the minds and engage the attention of the highest celestial as well as of the highest infernal spirits.

The particulars of this interesting introduction are given in the following words:—"In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was true*, but the time appointed *was long:* and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lift up mine eyes, and looked, and, behold, *a certain man clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning,*

and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words, like the voice of a multitude."

In considering the historical contents of the eleventh chapter, it is very important, for the proper understanding thereof, that the *professed object* of the vision, as given in the 14th verse of the last chapter, as above quoted, should be kept in mind. "Now I am come to make thee understand what shall befal THY PEOPLE in the latter days: for yet the vision is for many days." In like manner as the vision of the four beasts traced the rise of the *Papal power* from the then existing state of things, confining its details to the Western Empire; and that of the ram and he-goat traced the rise of the *Mohammedan power* from the same era, confining its details to the affairs of the East; so the present vision, as it was intended more particularly to relate to THE JEWS, beginning still at the same point of time, confines its details to two most important epocha of their history—namely, the persecutions *of their nation* by Antiochus Epiphanes; and the rise, exploits, and fall of that Infidel Power which is to have such a great and decisive influence in bringing about the events that will immediately usher in their restoration. In furtherance of this object, it slightly passes over all the intermediate spaces of time, and dwells chiefly upon the

transactions connected with these two distinguished portions of their history. The chapter may, in short, be divided into three parts: the first thirty verses relate to events connected with their nation, *as long as they continued a nation;* the second part is contained in the next five verses, and belongs to *the interregnum* between the time of their dispersion by the Romans and the occurrence of the events that are to unite them as a people; and the third part, consisting of the remaining ten verses, belongs to the time immediately preceding the close of the Gentile dispensation, and the termination of their long dispersion.

The chapter commences by enumerating in order of succession the first three kings of Persia, Cyrus, Cambyses, and Darius Hystaspes; and then names, that after these a fourth should come, "far richer than they all;" which was Xerxes, who, by his strength and through his riches, should stir up his whole empire against the realm of Greece. And it is a settled point in history, that so greatly were all the nations of Greece roused by this alarming and unprovoked invasion, that the spirit of retaliation and revenge which it excited never ceased, till, in the person of Alexander the Great, it was satiated by the overthrow of the Persian empire. The aggression and riches of Xerxes, therefore, which first excited this ruling principle of action

among the Greeks, being named, the eight succeeding Persian monarchs are passed over, and the third and fourth verses describe Alexander's powerful and extensive empire, and its fourfold division among his generals after his death—designated in the two former visions by four heads of a leopard, and four horns of a he-goat; but in this place, divested of all metaphor, by "his kingdom being broken and divided towards the four winds of heaven, and not to his posterity."

The remaining part of the first thirty verses is taken up in recording various transactions connected with the kingdoms of Egypt and Syria, which were the two of these four kingdoms between which Judea was situated, and called here the kingdoms of the South and the North. The prophecy notices the most prominent events of both nations; and specifies, in a succinct narrative full of various and complicated interests, their alliances, treaties, treachery, marriages, and successes; till at length it brings down the history, in verse 21, to Antiochus Epiphanes, who was the greatest enemy the Jews ever had among all the successors of Alexander. In consequence of his wanton and barbarous attempt to exterminate the Jewish church, and of the savage and tyrannical violence of which he was guilty towards the nation in general, he is more particularly pointed out than any of the former

kings. His origin, the method in which he possessed the kingdom, the treacherous policy he adopted, and the ravages he committed, are all mentioned.

He is then represented as going on an expedition to Egypt—which was, according to Rollin, his fourth expedition—when he was effectually stopped in his career by the interference of the Romans, as described in verse 30; and, being "grieved" at receiving such a check, he returned and vented his rage against the Jews, killing all the men capable of bearing arms, selling women and children, and committing other atrocities; to which cruelties he was chiefly instigated by the apostate Jews, "with them that forsake the holy covenant." At length, after plundering the city, breaking down the walls, and polluting the service of the temple by all manner of profaneness; after issuing a decree that the Jews should worship his idol gods; after dedicating the temple to a heathen deity, and abolishing the Jewish rites and institutions, God in this hour of distress raised up the family of the Maccabees, at whose call the dormant energy of the whole nation was roused, and by their instrumentality it was brought to a higher state of prosperity than it had known since the Babylonish captivity, and so continued for nearly a hundred years.

In consequence of this surprising change of

their position, the history of the Syrian and Egyptian kings is broken off, they having nothing more to do with the affairs of the Jews; and the Romans are introduced, as being the power to which the land of Judea next became tributary. They are described as "*arms*"—that is, the armed power of the kingdom—"standing on the part" of Antiochus Epiphanes: and this brings us to the *second part* of this chapter—the long intervening period between the time of the dispersion of the Jews, when they ceased being a nation, to the "latter days," when they shall be again re-united and brought back to their own land.

The period of this interregnum in their history is contained from the 31st to the 35th verses; and describes, first, "the pollution of their sanctuary by the Romans, the taking away of the daily sacrifice, and placing the abomination that maketh desolate." These expressions, though they may in a primary sense have an indirect reference to the interruption of the temple service, the desolation of Jerusalem, and the dispersion and sufferings of the Jews, yet they more significantly express the pollution of the church of Christ (that of the Jewish, with all its ceremonies, being abolished by His death), and are the same which are used in the vision of the ram and he-goat, and I consider have the same meaning. The 32d verse represents the

general apostasy that took place at this period, under the abominations of Popery; and the severe persecution of those who "understood among the people, and did exploits," and were faithful even unto death: they "fell MANY DAYS by the sword, and by *flame*"—an instrument of cruelty that fearfully identifies Popery —"and by captivity, and by spoil."

The church is then represented, after or during this long season of persecution and depression, to have "a little help"—a breathing time, a Divine interposition in her favour—"during which many should cleave to her with flatteries." It was at the period, when this help was afforded to the suffering and afflicted church, that I consider the Fourth Seal ended, and that the Fifth was opened.

Indeed, there appears but one point of time between the opening of the Fourth and Sixth Seals, that is, between the beginning and end of Popery, when such a transaction as this could have taken place—a transaction of a complexion so different in its details from all the others—and that was at the time of the *Reformation*. After Western Europe had been sunk for nearly a thousand years under all the evils of Popery, and scarce but a small remnant of the true church existed in the retired valleys of Piedmont, at length God was pleased to break the galling chains of darkness, ignorance, and supersti-

tion, that had so long enslaved the human mind, and to raise up a number of men in most of the Papal kingdoms—particularly in Britain, Switzerland, Holland, a great part of Germany, and France—who preached boldly and faithfully "the truth as it is in Jesus." Of this triumphant host of Christian warriors it may be said, in the language of Montgomery, that

> "Luther, like phosphor, led the conquering day;
> His meek forerunners wan'd, and pass'd away."

It was when the Martyrs saw this great work that they imagined the day of vengeance was at hand, and that God would judge and avenge their blood. They were informed, however, that other persecutions were to follow; some of which in their most horrid forms have since that time taken place, particularly that under Louis XIV., and which it is probable will yet *once more* be renewed with awful violence before the "seven times" are expired; for it is here said "that some of them of understanding shall fall, *to try them, and to purge, and to make white,* EVEN *to the time of the end.*"

But at the same time, while I consider these four verses as supplying the interregnum caused in the Jewish history by their long dispersion, and as giving a brief description of the Christian dispensation, yet I believe that the Jews, as a people still in covenant with God, and as appealing in common with Christians to the Old

Testament Scriptures, have come in for their full share of Popish cruelty. No fanatic monk set the populace in commotion, no public calamity took place, no atrocious or extravagant report was propagated, but the evil fell upon their heads. During this long and unhappy period of their history the Jews have undoubtedly been the Lord's witnesses in the earth; though, compared with the noble, life-giving testimony of his blood-bought people—those who from age to age have been truly converted to Christ—his *negative* witnesses. Mr. Addison, in one of the papers of the Spectator (No. 496), speaks of them thus: "Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Old Bible: their dispersion spreads these witnesses throughout all parts of the world: their adherence to their religion makes their testimony unquestionable."

The Rev. H. M'Neil, in his Lectures on the Jews, says, "The curtain of Judah has never for one moment dropped, to hide them from the view of either the church or the world; but they have stood prominent, from generation to generation, as God's witnesses in the earth." He asks, "What are the Jews?" "They are God's witnesses, living witnesses; bearing a testimony to the genuineness, the authenticity, and consequently to the inspiration, of the Holy Scriptures;—a testimony which may be denied

(ignorance and obstinacy may deny any thing), which may indeed be cavilled at or evaded, but which can never be refuted."

The remaining ten verses form the third part or division of this chapter, and describe the rise and fall of the Infidel Power of the last times, immediately preparatory to the Lord's last signal interposition in behalf of the Jews.

In order to their proper understanding, it is necessary to study them in connection with the book of Revelation; particularly with the 17th chapter, where the Western Roman empire appears in view under a third symbolical beast, and which symbolical beast is intended to represent this Infidel power which is here so fully described by Daniel. The first of these three beasts represented PAGAN ROME, as "a great red dragon, having seven heads and ten horns, and seven crowns *upon his heads*" (Rev. xii. 13): the second beast represented PAPAL ROME, as a beast which rose "up out of the sea, having seven heads and ten horns, and upon *his horns* ten crowns, and upon his heads the name of blasphemy" (Rev. xiii. 1): and this third beast represents INFIDEL ROME, as "a scarlet-coloured beast, full of the names of blasphemy, having seven heads and ten horns;" but *no crowns* (Rev. xvii. 3). And it is a remarkable

peculiarity of this beast, that it is represented *as bearing or supporting the Papacy;* and that in the following glowing language: "And I saw," says the Apostle, "a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." The mystery involved in this hieroglyphic representation is then explained to signify, that this beast of Infidelity shall appear, then disappear—"was, and is not; and shall ascend *out of the bottomless pit,* and go into perdition." Something will then happen on the final disappearance of this head, that shall cause all who dwell on the earth to "WONDER," except those "whose names were written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is!" (ver. 8.) And it is peculiarly important that the explanation which follows (vers. 9—11) of the seven heads

should be well understood; and in studying the whole of that part of the prophetical writings which bears on the present times, that it should be constantly kept in mind. It is said, "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These seven heads have a two-fold signification: they first identify the woman to be Rome—Rome being situated on seven mountains—and which is further confirmed by its being said (ver. 18), "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." They secondly signify "seven kings," who, as the head of any animal governs the body, should successively rule the body of the wild beast—in other words, they signify the seven distinct forms of government which have existed in Rome since its foundation. Five of these forms of government are said by the Apostle to have fallen at the time he wrote: these were, first, "kings;" second, "consuls;" third, "dictators;" fourth, "decemvirs;" and fifth, "military tribunes with consular authority." It is then said, "one is," which was the sixth or imperial head, established in the year

B.C. 27., and which subsisted at the time of the vision. After the death of Theodosius the Great this headship was finally divided into the Eastern and Western branches; and though the latter fell, on the deposition of Augustulus in the year 476, for above three hundred years, and was then revived by Charlemagne, yet the dignity still continued to subsist with much vigour in the eastern part of the empire, until Constantinople was taken by the Turks in 1453. It was then finally abolished in the East, and from henceforward it continued to exist only in the West; until, in the year 1806, it expired in the person of Francis II., the present Emperor of Austria.

Of the *seventh* or infidel head it is said, "when he cometh, he must continue a short space." After Napoleon had deprived the Emperor of Germany of his sixth headship, he was himself constituted the seventh head, having been previously crowned King of Italy, and having made Rome the second city of his empire. He continued but "a short space," having been obliged finally to abdicate his throne and surrender his honours, in consequence of the result of the fatal battle of Waterloo, in the year 1815. But the re-appearance of this infidel head is recognised in this prophecy; and this re-appearance is said to be "the eighth, and is of the seven:" "the beast that was, and is

not, and yet is." The plain meaning of which is generally understood by writers of the present day to be, that after the present pause or silence, described above by the words "is not," some other individual shall be brought forward on the arena of the political world, professing the same infidel principles as the seventh head, and standing in the same position with regard to the ten Western kingdoms; for it is said, they shall have but "one mind, and give their power to the beast;" and that this individual will form the eighth head, but is to be at the same time "of the seven."

This last expression, "of the seven," has given rise to much speculation; and some modern writers incautiously gave it, in the first place, as their opinion that this eighth head would be the re-appearance of the Emperor Napoleon; and after his death had proved the fallacy of this expectation, they next considered, with much plausibility of argument, that it might possibly be his son. On both these expectations being disappointed the mouths of many were opened in bitter taunts against the "students of prophecy;" their writings were by many condemned as altogether illusory; and the subject on which they had devoted their attention, confessedly important as it is, became, in connection with other causes, unpopular.

The mistake which had been made, however, with regard to Napoleon and his son, appears to me to have originated in a two-fold oversight.

1. As it regards the expression itself. It is not said that this eighth head is to be of the *seventh*, but "of the seven;" so that, supposing that it referred to the individual, it does not at all follow that this individual should be even connected with the Emperor Napoleon, or the seventh head; as any descendant of the Emperor of Austria, who was formerly the sixth head, would equally be "of the seven." But

2. There appears likewise to have been an oversight with regard to the meaning attached to the word "seven." It has been already explained, that the "seven heads" of the Roman beast signify the *seven forms of government* that have existed in the Roman empire since its foundation. When, therefore, it is here said that the eighth head is to be "of the seven," it must allude to the FORM OF GOVERNMENT, and not to the individual who is to be at the head of it; and therefore signify that this predicted eighth head which is to arise, will not be a *new* "head," but a revival of one of the former seven forms of government. For instance, should the ten Western kingdoms, in the state of revolution in which they are here represented (both the heads and horns being *uncrowned*), find themselves placed in a situation of immi-

nent peril from a threatened invasion, or from any other cause, and were in that case, as the ancient Romans did under similar circumstances, to appoint a DICTATOR, this would be one "of the seven," and the prophecy would be strictly accomplished.

Having submitted these preliminary observations, we must now return to the description of this Infidel Power, as given by Daniel. It is as follows, from verses 36 to 39: "And the king shall do according to his will; he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

After the 35th verse had brought down this historical vision to the last times, or to "THE TIME OF THE END;" and had distinctly asserted

that it *was* for "a time appointed," the verses above quoted immediately follow, and detail

1. The awful principles of infidelity that should predominate throughout the whole range of society at this great crisis.

These are, the setting aside the will of God as revealed in the Holy Scriptures; exalting the human intellect; magnifying the creature above the Creator; uttering the most daring blasphemies; shewing a total disregard to Christ, to the sacred institution of marriage, and to all religion whatever; and, finally, magnifying Reason above all laws human and Divine.

2. These verses detail the personification of such principles, as they should be exemplified in the head of the empire.

"The king" here spoken of must have a reference to that empire which had been the theatre of the events prophesied of in the preceding verses; and therefore must mean the king or head of the Roman empire; and that in its seventh form, because such head is predicted to appear immediately before "the time of the end." This king, therefore, *can* be no other than Napoleon Bonaparte; for, as we have seen in explaining the sixth seal, and likewise in the consideration of the Fifth Period, he became, on the renunciation of the imperial headship by the present Emperor of Austria, the

"sun" of the empire, or, in other words, its seventh head.

And it seems difficult to imagine in what other words the character, exploits, and policy of this extraordinary individual could have been so briefly, as well as so accurately pourtrayed, as those which were here used by the Holy Spirit in predicting his appearance, and that above two thousand three hundred years before he was born! With regard to his character, it was manifest to all the world that he embodied in his own person those infidel principles which have been above explained, and which had previously appeared in so awfully a marked character in the earlier scenes of the Revolution. He most emphatically did "according to his own will;" he exalted himself above every god; and he uttered the most daring blasphemies. He shewed a total disregard to the Christian religion, turning Mohammedan, heathen, or any religion that suited his purpose:—a total disregard to the Divine institution of marriage, by rudely, wantonly, and unfeelingly dissevering its most sacred ties; uniting himself by a solemn mock-ceremony to another female; and thus setting an example, that has been followed to a fearful extent in France, of living in a state of legalized prostitution:—and he shewed a total disregard to all moral considerations whatsoever, by magnifying

himself above all laws human and Divine; and by acting on all occasions, when it suited his purpose, in direct violation of all established and universally recognised principles.

But his character as an individual is yet still further identified; for he is decidedly spoken of as a thunderbolt of war, and a military despot. For it is further said, that "in his estate"—that is, in the government of his kingdom—he "shall honour the god of forces," and in a most unexampled manner lavish immense treasures at the shrine of this idol. The happiness of his subjects, and every other consideration both public and private, were to give way to this ruling passion. Accordingly, having been permitted in the providence of God triumphantly to plant his eagles, the ensigns of his power, in the capital of every kingdom on the continent of Europe, he made the military "glory" of France the god, and the only god, which he worshipped.

This prediction likewise applies to Napoleon with regard to the policy which he adopted. It is said that he should "cause them to rule over many," and should "divide the land for gain:" and it is in the recollection of the present generation, that the high and distinguished titles which he conferred upon his greatest generals and upon his allies, and the kingdoms and principalities which he attached to

those titles, form one of the most prominent features of his political conduct. Besides the distinguished titles usually conferred upon subjects by their monarchs, he made many kings and princes; and out of the spoils which they had assisted him to seize from other nations, he divided the land among them.

3. These verses further contain an intimation of the length of time during which these infidel principles should prosper; and this is said to be "till the indignation be accomplished: for that that is determined shall be done."

As this "great vision" is said to relate to the Jews, and what shall "befall them in the latter days" (chap. x. 14), I consider the "indignation" which is here spoken of to be the accomplishment of God's indignation against them as a people, and the termination of the "seven times," or 2520 years, of their dispersion and captivity. Whenever, therefore, this is come to an end, then shall the prosperity of infidelity cease; then shall the short-lived eighth head of the expiring Gentile sovereignties be annihilated; and then shall the insulted Majesty of Heaven be vindicated, to the utter confusion of Antichrist, in all the forms it has assumed, whether such forms be those of Popery, Mohammedanism, or Infidelity.

This seventh-eighth head, and indeed the last head of the Roman empire, whenever it shall

appear, and whether that appearance shall be as a Dictator or any other of the five *uncrowned* forms of government, it will, I consider, be but of short duration :—that it may indeed be called an eighth head, and that is all, appearing and almost instantly disappearing : "The beast that was, and is not," "and goeth into perdition :" for the ten kings who receive power with it are said but to receive this power for "one hour," or, in prophetic language, for 30 days. (Rev. xvii. 12.)

We now pass on to the 40th and following verses ; between the events of which and those at the end of the 39th there is evidently an intervening space of time, for it passes on to a future period. This intervening space of time is the deeply interesting period of the world in which we are living: it is the silence of the seventh seal; it is the ceasing of the sixth trumpet; and it is the time of preparation for "the great battle of God Almighty." It is consequently the time of the expectation, 1st, of the sounding of the seventh trumpet; 2dly, of the great battle of Armageddon; and 3dly, of the coming of Christ. (Rev. xvi. 15.)

We accordingly find, in the continuation of this historical vision, the prediction of events exactly corresponding with those of the Apocalypse.

First. The sounding of the seventh trumpet.

The 40th verse is as follows: "And at THE TIME OF THE END shall the king of the South push at him: *and the king of the North shall come against him like a whirlwind,* with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow, and shall *pass over.*" The simple meaning of which appears to my mind to be that which is given to the seventh trumpet and the seventh vial—that is, a most destructive and successful northern invasion, which, like a whirlwind, shall totally root up all the Western or Infidel nations.

Secondly. The next prediction we find here is the great battle of Armageddon. In the 41st verse it is said that the king of the North, after his successful invasion of the Infidel nations, "shall enter into the *glorious land,* and many countries shall be overthrown:" and then, from the 42d to the 44th verses, after giving various particulars of this expedition into the Holy Land, it goes on to say, verse 45, that "he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." That is, that the king of the North, after having entered into the land of Judea, and overthrown many countries—amongst the rest the land of Egypt, where he shall obtain immense treasures;—and after other successes,

having heard tidings "out of the East, and out of the North," that troubled him, he shall go forth with "great fury to destroy;" and that he will then pitch his tents in the great Plain of Armageddon, where "he shall come to his end, and none shall help him." And that "AT THAT TIME" (chap. xii. 1) "shall Michael stand up, the great Prince which standeth up for the children of THY PEOPLE: and there shall be a time of trouble, *such as never was* since there was a nation even to that same time."

Thirdly. At the close of the sixth vial—under which, be it remembered, we are now living—the intimation of the Lord's coming is given in these words: "Behold, I come as a thief." In Revelation vii., during the time that the destructive wars of the sixth seal are suspended, or rather during the silence of the seventh seal, the elect of God, who are to be gathered together by angels "from the four winds, from one end of heaven to the other," are represented as being "sealed in their foreheads," for an especial deliverance. In this place (Dan. xii. 2, 3) another great event connected with this sealing, and with the Lord's coming, is mentioned in the following terms: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament;

and they that turn many to righteousness, as the stars for ever and ever." However others may be disposed to pass over, to mystify, or to explain away these words, I see no reason why they should not be taken according to their literal signification. It appears to me right to believe them, because God hath spoken them, however contrary they may be to our pre-conceived ideas; and that this announcement should rather be a matter for our faith and joyful expectation, than for our caviling and disputation.

The next particular which is named, is the direction given to Daniel to "shut up the words, and seal the book, even to *the time of the end;*" and this affords another evidence that "the time of the end" cannot be far distant. Until the events connected with the great prophetical era of the French Revolution and the exploits of the infidel king, had transpired, the acutest minds had in vain endeavoured to pierce the veil that hung over the prophecies of the latter times: they were shut up and sealed. Since that time, however, light has gradually dawned upon the subject, and much of the mystery in which it was previously involved has been dissipated; and as this great crisis draws still nearer, more clear indications will no doubt be given of its approach. There appears already enough to excite the deepest alarm: and "shall a trumpet be blown in the

city, and the people not be afraid?" "The lion HATH ROARED, who will not fear?"

But, in addition to the circumstance of this more perfect unfolding of the vision being a sign of its near consummation, there are yet two other particulars mentioned in the fourth verse as marking the "time of the end." The first is, the increased and increasing means of intercourse between all parts of the world by the improved facilities of conveyance: "Many shall run to and fro." The second is, the unexampled advancement of intellectual attainments, the great discoveries in human science, and the vast diffusion of knowledge: "Knowledge shall be increased." These distinctive marks of the present times are conspicuous over the whole surface of society; so much so, that "the march of intellect," as characterizing the present age, has become a proverbial expression.

After these most important communications had been made to Daniel, he "looked, and, behold, there stood other two," besides THE MAN of whom so sublime a description is given in chap. x. vers. 5, 6:—"the one on this side of the bank of the river, and the other on that side of the bank of the river. And the one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

It may here be remarked, that no direct chronology has yet been given in this vision. From the 35th verse it is indeed said, that the astonishing events which are predicted are to happen at "the time of the end;" which term, in chap. viii. 17, is mentioned as the period of the fall of the little horn of Mohammedanism. At the "time of the end" the severe persecutions of the church are to cease, and not till then; they are to last "*even* to the time of the end:" at the "time of the end" the destructive Northern invasion is to take place, which shall end in the great battle of Armageddon; "AT THAT TIME" the Jews are to be delivered, and many of the dead to awake and rise out of their graves; and at the "time of the end" there is to be a great increase of knowledge.

But the "time of the end" has been proved, under the consideration of the "Sixth Period," and in the preceding prophecy of the Seventh and present Period, to signify the same point of time as the termination of the "time and times and the dividing of time" of Daniel vii. 25: therefore the "time of the end" and the termination of the 1260 years must be one and the same. Hence, in accordance with this demonstration, "the man clothed in linen, which was upon the waters of the river," in answer to the question which was so solemnly put to him, "How long shall it be to the end of these won-

ders?" "*when he held up his right hand and his left hand unto heaven, swore by Him that liveth for ever and ever that it shall be for* TIME, TIMES, AND AN HALF: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." That is, these wonders shall take place, not only at the period when the little horn of Popery shall fall, but at the time of the restoration of the Jews; when the gathering of them shall be accomplished from among all nations in which they are scattered:—thus clearly expressing that these two great events are to happen at the same time. And this answer, given in this awfully impressive manner, appears to me capable of no other construction. In Daniel vii. 25 it is said that the saints shall be given into the hand of the Papal power "until a time and times and the dividing of time;" and this "mighty angel" with the most solemn asseveration declares that "the end of these wonders" shall be at the same period; and immediately adds, that this period shall likewise be the period of the gathering of the Jews.

Daniel appears not to have understood the answer that had been given, and he therefore repeats the question: "O my Lord, what shall be the end of these wonders?" In answer to which he was told that no more discoveries would be made until the "time of the end;"

and then that "many shall be *purified, and made white, and tried;* but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Thus is the prediction of this cluster of wonders, from the 35th verse of the preceding chapter to the 10th of the present chapter—and all of which are to take place at the "time of the end"—begun and closed by the mention of a GREAT PERSECUTION. In both instances it is expressed in very similar language: first, "to try them, to purge, and to make them white;" and next, as above quoted, "many shall be purified, and made white, and tried;"—expressions which can mean nothing but a purification of the church by severe trials. It was asked by one of the elders, immediately after the sealing had taken place, as recorded in Rev. vii., "What are these that are arrayed in white robes? and whence came they?" The answer to which was, "These are they which came out of *great tribulation,* and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed

them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

This "great vision," then, closes with the important information that THE SERIES OF EVENTS which will commence at this period of unprecedented wonders, will extend in the first place over a period of thirty years, or to 1290 years; and subsequently to 1335 years, or seventy-five years onwards; when a season of blessedness will commence, which is generally considered the Millennium. For it is said, "Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days." "But go thou thy way till THE END be: for thou shalt rest, and stand in thy lot at THE END OF THE DAYS;"—implying, I should conceive, that at the resurrection spoken of in verses 2, 3, 4, Daniel should rise and "stand in his lot:" and who among us is there that does not respond and say, Such be also my lot.

It is a remarkable fact, that not the slightest intimation is here given of the particulars of that series of events which is to occupy the above space of seventy-five years. It is likewise equally remarkable, that the same silence is *expressly* observed with regard to the same series of events in the tenth chapter of Revela-

tion. I allude to seven thunders which are said to have "uttered their voices:" respecting which it is added, "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, *Seal up those things which the seven thunders uttered, and* WRITE THEM NOT."

That these seven thunders relate to events which are to happen during the seventy-five years, appears from the circumstance of the mention of both standing exactly in the same position in regard to order of time.

1. The seventy-five years are reckoned from "*the time of the end:*" but the seven thunders commence uttering their voices immediately after the ceasing of the sixth trumpet, or the drying up of the Mohammedan power; which Mohammedan power is described in the vision of the ram and he-goat as a "little horn" that was to continue likewise to "the time of the end:" consequently both the seventy-five years and the seven thunders commence at the same time.

2. The seventy-five years also commence from the termination of the "*time, times, and an half,*" as uttered by the magnificent and glorious Personage of this "great vision:" but the seven thunders likewise commence uttering their voices when the same Mighty Angel, in Revelation x., swears "by Him that liveth for ever and ever, who created heaven, and the

things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, That there should be TIME NO LONGER"—that is, that this great period of "time" was now *past*. (Compare Dan. x. 5, 6, and xii. 7, with Rev. x. 1—6.) Consequently the seventy-five years and the seven thunders both commence at the end of the 1260 years.

It is an ominous circumstance, that, both in this chronological and symbolical mention of the intervening period between "the time of the end" and the Millennium, an impenetrable veil should thus have been thrown over the deeply calamitous events that are destined to be inflicted on the world! And wherefore is it? what are we to understand by this omission? The anxious mind will naturally inquire, Why, in this period of unprecedented trouble, is not the same light granted, the same "living prophet" bestowed, as has been enjoyed by the church in all former periods? Why were not the seven thunders allowed to be written, as well as the seven seals, the seven trumpets, or the seven vials?—The reason appears to my mind to be this: that *it will not concern the Lord's people*, the disciples of Jesus Christ, to have this information, otherwise it would have assuredly been given them. They will be taken from the reach of all these troubles, as Noah was from the destruction of the Deluge, Lot from that of

Sodom and Gomorrah, and the Christians from the evils of the siege of Jerusalem. Accordingly we find, in the quotation from Joel given in page 232, after describing the dreadful judgments which shall come upon the world, two exceptions are made—namely, the Lord's people, and the children of Israel. "But the Lord will be the HOPE OF HIS PEOPLE, and the strength of the children of Israel" (Joel iii. 16). "For in MOUNT ZION, and in JERUSALEM, shall be deliverance, as the Lord hath said; and in the remnant whom the Lord shall call." (Joel ii. 32. See also Heb. xii. 22, and Rev. xiv. 1; Obad. 17, and Psalm xlvi.)

First. The Lord's people will be preserved.—In connection with the coming of the Lord, as mentioned in the sixth vial—which coming, of whatever nature it may be, is to happen on the Turkish empire being dried up—and likewise in connection with the resurrection mentioned by Daniel, which is to take place at the "time of the end," as above noticed; the following passages deserve a prayerful consideration. And as an ark, a Zoar, and a Pella, were provided, in God's former tremendous judgments, for the preservation of his people, the question arises; Is not the nature of their future promised preservation to be found in these passages? If it is, then the reason why the things are not revealed which the seven thunders

uttered, and why the event that is to happen at the close of the 1290 years is not given, is plain,—the church will have no need of them! They are the following: "*Then* shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see *the Son of man coming in the clouds of heaven with power and great glory*. And he shall send his angels with a great sound of a trumpet; and they shall *gather together his elect* from the four winds, from one end of heaven to the other" (Matt. xxiv. 30, 31). "For as the lightning cometh out of the East, and shineth even unto the West; so shall the coming of the Son of man be" (Matt. xxiv. 27). "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51, 52). "When the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first:* then we WHICH ARE ALIVE and remain, *shall be* CAUGHT UP *together with them in the clouds, to meet the Lord in the air:* and so shall we ever be with the Lord" (1 Thess. iv. 16, 17).

As I have above observed, I think these quotations deserve a prayerful consideration in connec-

tion with the prophecies respecting the times in which we live. It at least can never be out of place to exercise the most vigilant watchfulness—that watchfulness, the necessity of which is so often, so earnestly, impressed upon our minds throughout the whole of the New Testament. We are sure that the ungodly world will continue to reverberate its taunting proverb, "Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation." They are willingly ignorant that "one day is with the Lord as a thousand years, and a thousand years as one day;" that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (See 1 Peter, chapter iii.) He therefore "which testifieth these things saith, Surely I COME QUICKLY; AMEN. EVEN SO, COME, LORD JESUS" (Rev. xxii. 20).

Secondly. The children of Israel will be preserved.—On this subject I have enlarged so copiously in the former parts of this work, that it is unnecessary here to say more than merely to observe, that although little detail is given, in connection with New-Testament prophecies, of that series of battles or "thunders" which shall compose the "great day of God Almighty" and bring on the complete restoration of the

Jews, yet that there are scattered throughout the writings of their own prophets many particulars respecting this period, which, to them as a people, are in the highest degree interesting. After the church of Christ are removed they will be the only witnesses left for God in the world; the only people who will pay any respect to His word: and it is generally thought that the great event that is to happen at the end of the first thirty years of this "great day of the Lord" will be some signal and miraculous interposition in their favour; something that will, in a most decided manner, mark a prophetical era. "We have heard," saith the prophet, "a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: IT IS EVEN THE TIME OF JACOB'S TROUBLE; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. xxx. 5—9).

(PERIOD VII.)

First Aspect—Third Prophecy.

CONTENTS.

Struggle between Christianity and Paganism—Triumph of the former—Popery—Its persecutions—Value of these prophecies under such persecutions—Fall of Popery—The mystical Babylon.

THE PROPHECY.

"AND there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for A TIME, AND TIMES, AND HALF A TIME, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ."—REV. xii. 7—17.

FIRST ASPECT—THIRD PROPHECY.

THE former part of this prophecy refers to the struggle between Christianity and Heathenism, to the triumph of the Gospel, and to the final expulsion of Paganism from the Roman em-

pire: and it is over the victory thus obtained that the members of the church triumphant are called upon to rejoice. Prosperity and happiness, however, did not, as we have seen in the consideration of the first four seals, attend this conquest. Satan, in his defeat, having lost his strongest hold—that which he had held for so many hundred years—was "filled with wrath," and broke in upon the peace of the church; first, by causing heresies to abound, particularly that of Arianism; and when foiled in this attempt to overwhelm those "who keep the commandments of God, and have the testimony of Jesus," he had recourse to the awful apostasy of Popery, which diabolical device unhappily succeeded; and what was left of the true church ultimately fled from sight. There was then given unto her that which is here symbolically expressed by "two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for *a time, and times, and half a time.*"

The mention of this chronological period in the very terms used by Daniel, appears to have been for the express purpose of shewing, without the possibility of mistake, *that the persecutions here alluded to are those which the church was to experience under the* PAPAL DOMINION; from that "horn that had eyes, and a mouth that spake very great things; whose look was more

stout than his fellows;" which should "speak great words against the Most High," "wear out the saints of the Most High, and think to change times and laws: and they shall be given," it is said, "into his hand, until *a time and times and the dividing of time*" (Dan. vii.).

The church, therefore, in its wilderness state, in its long night of suffering—when driven into the mountains and fastnesses of Piedmont, and only a small remnant appeared to be left—having these prophecies, had the strongest motives for faith and patience. The assurance was here given that this apostate power, which persecuted its members with such unrelenting cruelty, was that which is mentioned by Daniel as foredoomed to destruction;—that it was to last only for an appointed period: "until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. vii. 22). Then shall "a mighty angel take up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all!" For "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii. 21, 24).

(PERIOD VII.)

Second Aspect.

POPERY AS IT APPEARS UNDER THE TYRANNICAL DOMINION OF THE TEN PAPAL KINGDOMS, GIVEN IN THE CHRONOLOGICAL TERM OF FORTY AND TWO MONTHS.

CONTENTS.

First remark—Second remark—The term "Gentiles" explained—Third remark—Application of the above remarks—The beast out of the sea identified as the ten kingdoms of the Roman Empire—Its terrible nature and qualities—The wounding to death of one of its heads—Its destruction—Its blasphemies—The time of its existence—Its persecutions—Its most extensive dominion.

distinct intimation is here given that the individuals or nations who shall trample upon, or "tread under foot," the "holy city," are "*Gentiles*"—or in other words *Pagans:* those who had relapsed from the simplicity of the Gospel into a religion resembling the ancient idolatry of the heathen. And this at once identifies them as Papists; for even Gibbon could say (vol. ix. p. 261) "that the Christians of the seventh century had insensibly relapsed into a semblance of Paganism. Their public and private vows were addressed to relics and images," &c. These Gentiles, or Paganizing Christians, are permitted to occupy the court that is without the temple. They are the characters that were to form the *visible* professing church of Christ throughout the Western Roman empire; and are those who were to "tread under foot," and otherwise cast every species of ignominy upon, all that is lovely and excellent in the Christian name: whilst those who are said to be measured, sealed, or taken an account of, were the mystical Israelites—those who worship God within the temple, and who form the true spiritual church; but who were, during the tyranny of the Papal nations, to be in a great measure hid from the view of the world.

The third and last remark necessary to make here is, that these "Gentiles" are further identified as the Papal nations by the length of

time they are predicted to form the professing church, being the same as that of the Popish apostasy—"forty and two months," or 1260 years.

The above remarks on the "first prophecy" of this Second Aspect under which Popery appears, afford a correct clue to the interpretation of the "second prophecy," and enable us, with a considerable degree of certainty, to apply the particular description there given, of a *ten-horned beast of the sea*, to the "Gentiles" above noticed, and consequently to the Papal nations. And that such an application fully accords with every characteristic of the ten kingdoms of the Western Roman Empire, will appear from the following considerations.

1. From this beast being described as rising up *out of the sea*—that is, out of the agitated state of the empire occasioned by the devastations, ravages, and overthrows of the Goths and Vandals: it could therefore be no other than the kingdoms of the divided Roman empire.

2. From the number of its heads and horns being the same as those in which the Roman empire was described in the vision of the former chapter—namely, "*seven heads and ten horns:*" it must therefore signify the same empire.

3. From the *ten horns* in this hieroglyphic

being *crowned*, which must therefore have a reference to ten kingdoms, or the Roman empire in its now divided state.

4. From the qualities here given to this beast agreeing with those assigned to "the fourth beast" in Daniel's vision; and which fourth beast signified the Roman empire (see Daniel vii. 7). It has been well observed, that, after representing the three kingdoms of Babylon, Persia, and Greece, under the symbols of a lion, and a bear, and a leopard, the Roman empire is described in Daniel's vision as a nondescript, no *one* animal being found sufficiently monstrous to represent its dreadful and terrible nature. And this idea of its unprecedented savageness is strictly kept up in this vision, by uniting the compound qualities of all the three former empires into one; and representing it under the similitude of a leopard, with the feet of a bear and the mouth of a lion!

5. From these ten kingdoms being here said to possess the "power, seat, and great authority" of the Roman empire in its Pagan and undivided state.

6. From one of its heads being "as it were wounded to death:" which is the state of the Western Roman world at this moment. When Augustulus was deposed, in the year 476, and the Western empire became extinct for above three hundred years, the Eastern empire, as a then

integral part of the Roman territory, was in existence under its sixth or imperial head. It was the fall of the Emperor Napoleon, in 1815, which left the empire, *for the first time*, without a head. It is here said, however, that "his deadly wound was healed:" which is another proof that "one of the seven" heads will revive, as has been already enlarged upon in considering Daniel's last vision.

7. From this symbolical beast having been the wonder and dread of the world. Perhaps the combined strength and magnificence of these ten kingdoms was never more strikingly displayed than in the repeated Crusades that were, in the very zenith of Popery, made against the Mohammedan power in the Holy Land: and there was no event that ever more completely identified them as belonging to the Papal apostasy. And during the whole period of their existence, which is now nearly 1260 years, they have stood in the most elevated position of any empire in the world.

8. It is another proof that this "beast" is symbolical of the Papal nations, from its blasphemies being described in similar language to that which is used by Daniel in speaking of the "little horn" that was to spring up among the ten horns of the Roman empire. (See Dan. vii. 8, 11, 20, 25, compared with Rev. xiii. 5, 6.)

9. The chronological term here used, and which I have already so fully noticed, while it limits the existence of this ten-horned beast to 1260 years, furnishes at the same time one of the clearest proofs of its identification with the Papal nations. And this fact, that the existence of these ten nations, as forming the ten toes of Daniel's great image, *is* thus limited; and which limit, according to the evidence I have been able to bring forward, appears to have so short a time before it will be run out; while it countenances the important conclusions I have come to in the general interpretation of unfulfilled prophecy, is of itself, independent of any other prophecy, calculated to excite the deepest alarm in the minds of all those who have any reverence for the word of God. For when it comes to this, that God is pleased, in addition to the many other prophecies that bear upon the subject, *expressly to mention this date as the date of the actual existence of the Western empire*, we shall find we have need of other sources of dependence than any arm of flesh—any systems of human policy—or than the most powerful and best-disciplined fleets and armies.

"When God's right arm is bared for war,
And thunders clothe his cloudy car;
Where, where, oh where, shall man retire,
To escape the horrors of his ire?

'Tis He, the Lamb! To Him we fly,
While the dread tempest passes by:
God sees his Well-beloved's face,
And spares us—IN OUR HIDING PLACE!"

H. K. WHITE.

10. Another mark of identity in this symbolical beast, is its persecutions. "And it was given him to make war with the saints, and to overcome them" (ver. 7). Daniel, in nearly the same words, says (chap. vii. 21), "I beheld, and the same horn made war with the saints, and prevailed against them." All the persecutions which Papal Rome stirred up against the Lord's people, were carried into execution by the *secular* arm of the empire. The most dreadful and bloody mandates that were accustomed to be issued from the Vatican, found a ready obedience in all ranks of persons throughout the ten kingdoms of the empire. It was the secular power, symbolized by this ten-horned beast, that waged such destructive and cruel war with the Albigenses and Waldenses; with the Protestants, at various periods, in France, in the Netherlands, in Spain, in Germany, and in Britain. And the truth of this assertion is so indelibly written and interwoven with the history of modern Europe, that it is impossible to have escaped the notice even of the most superficial reader.

11. And, lastly, a further mark of identity is in the following paragraph, describing its most

extensive dominion: "And power was given him over all kindreds, and tongues, and nations" (ver. 7). In illustration of this particular it is only necessary to name, that the greater part of the habitable globe has been, and in a great degree still is, subject to one or other of these ten kingdoms. Nearly the whole of North and South America, the East and West India Islands, the vast territory of Hindostan and Upper India, parts of Africa, and the coasts of New Holland, have all owned the sway of either England, France, Portugal, or Spain, and more or less of the other kingdoms: thus fulfilling, in a very remarkable manner, the first direct prophecy with regard to the nations: "*God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant*" (Genesis ix. 25, 27).

(PERIOD VII.)

Third Aspect.

POPERY AS IT APPEARS IN THE DEPRESSED CONDITION OF THE CHURCH: GIVEN IN THE CHRONOLOGICAL TERM OF A THOUSAND TWO HUNDRED AND THREE-SCORE DAYS.

CONTENTS.

The Lord's people form two distinct churches—Their depressed condition—The symbols of these two churches—Their importance in the eye of God—What is to be understood by their being two witnesses—The Waldenses and Albigenses—Their origin—A church within the Popish apostasy—The English church consists of two witnesses—The three years and a half persecution of the Lord's two witnesses—Infidelity—The death of the two witnesses—Their great deliverance—The Saviour's second coming—Elijah a type of these witnesses—A Revolution—The fall of Turkey—The correct date of that event.

FIRST PROPHECY.

"And I will give power unto my two witnesses, and they shall prophesy a THOUSAND TWO HUNDRED AND THREE-SCORE DAYS, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. *And they ascended up to heaven* IN A CLOUD; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and behold, the third woe cometh quickly."—Rev. xi. 3—14.

SECOND PROPHECY.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a THOUSAND TWO HUNDRED AND THREE-SCORE DAYS."—Rev. xii. 1—6.

THIRD ASPECT—FIRST PROPHECY.

In the verses immediately preceding the first of these two prophecies it was predicted that the "outer court," or the visible professing church, should be given to the "Gentiles," or to Paganizing Christians, during the whole of the 1260 years; and that during this period the members of the true spiritual church, who worshipped within the temple, should be "measured," or set apart from the rest of the world. We are now, in this first prophecy, informed of many particulars of the real situation of this spiritual church, and of these true worshippers. They are said to consist of two distinct "witnesses," who are to prophesy—that is, to bear their testimony to the faith and love of Jesus—"clothed in sackcloth," or in a depressed and sorrowful condition, during the whole of the tyrannical dominion of the Papacy and the Papal nations. These two witnesses, we are told, are "two olive-trees, and the two candlesticks standing before the God of the whole earth." In other words, they are two churches. "A candlestick and an olive-tree"

(says Bishop Horsley, in some manuscript letters just published in the British Magazine) "both typify a church, in different capacities. A candlestick is the church considered as the instrument which gives the light of Revelation to the world: an olive-tree represents the church enriched with that never-failing supply of the oil of grace which feeds the light" (See Rev. i. 20).

The fifth and sixth verses shew, in strong symbolical language, the deep interest which the Lord takes in all that concerns these his two witnesses, and the signal vengeance he inflicts on those who injure them. They likewise shew, that for *their* sakes the elements of nature, in bringing on the world plague, pestilence, and famine, are in subservience.

With great beauty of idea, and strict regard to matter of fact, the elect or "measured" people of God—those who derive their spiritual life and sustenance from the gracious anointing of the Holy Spirit, and who adorn the doctrine of God their Saviour by a holy walk and conversation—are represented as TWO CHURCHES. And we find from ecclesiastical history, that, since the days of Constantine, up to the present time, two such churches *have existed*; and that with a line of demarcation drawn between them as deep as it is well possible to imagine: indeed, oftentimes scarcely knowing of each other's

existence, and always looking, even when best acquainted, with a great degree of jealousy at each other's actions and operations.

These two churches have been, and still are —one, WITHOUT *the visible professing church*, or, in other words, *totally unconnected with the religion of the state;* and the other, WITHIN *such visible professing church, but free from its corruptions and abuses, or otherwise sighing over them.*

FIRST. It is a matter of fact, that ever since the time when the religion of Jesus Christ became united with the powers of secular government, but more particularly since the establishment of Popery, a church has existed altogether separate and distinct from such connection. That of the Albigenses and Waldenses will immediately occur to the mind of every intelligent and Christian reader as forming such a church; and Mr. Faber has very conclusively and satisfactorily proved, that the origin of this church is to be dated from a very remote period of Christian history. He says, that "when the Emperor Constantine, in the days of Pope Sylvester, corrupted the church by the magnitude of his donations, one of the companions of that prelate, anticipating the apostasy of which he then beheld the commencement, *withdrew himself from the communion of the Roman Pontiff. He was joined by several persons, who held the same primitive sentiments as himself, and who*

wished to preserve unspotted the purity of the early church. These pious men henceforward formed a separate society, out of which sprang the two churches, of the Vallences in Piedmont, and of the Albigenses in France. In a state of voluntary poverty and depression, their object was to preserve the simplicity of the Apostolic faith; and the constant doctrine, both of themselves and *of their successors*, was—that the true church of Christ no longer existed in the persons of Pope Sylvester and his adherents; but from his time, or from the earlier part of the fourth century, the genuine succession of the sincere church (against which Christ had promised that the gates of hell should never prevail) had been preserved only among themselves." (Sacred Calendar, vol. iii. p. 34.)

SECOND. It is likewise a matter of fact, that while a true church has thus existed unconnected with the State, and which worshipped Christ in primitive simplicity, another such church has at the same time existed, of a totally different external complexion; enriched in an equal degree with vitality, and equally shedding its bright and heavenly light on the surrounding darkness. This spiritual church was contained *within* the pale of the Popish apostasy itself, composed of members of its communion —men who were raised up from time to time to make a stand against and expose its corruptions,

and who have left good evidence of having held the faith in uprightness. Of such a church was the celebrated Bernard; Claude, Bishop of Turin; Bradwardine and Grosseteste, Bishops in England; and many others, who are named by Bishop Newton, Milner, and other writers. It is impossible to say to what extent the ministry and example of such men may have been a blessing to the Paganizing Christians around them; or how great the numbers of the believers of such a church may have been. Amidst the universal apostasy that prevailed, they are as difficult to discover—and particularly in the imperfect records of the history of the middle ages—as were the seven thousand in Israel in the time of Elijah, who had not bowed the knee to Baal. The Waldenses themselves confessed that there were some "INDIVIDUAL SOULS IN BABYLON" who loved the Lord, and served him with all their spirit, under all the disadvantages by which they were surrounded. In the meridian of Popery "there were some few," says Bishop Newton, "like lights in a dark place, who remonstrated against the degeneracy and superstition of the times"—"some superior spirits to bear testimony against it, and stem the torrents of superstition." And Gibbon, so often the unconscious and unintentional witness to the fulfilment of prophecy, speaks to the same purpose. After naming the persecutions of

the Albigenses—or, as he terms them, Albigeois —he says: "*In the state, in the church, and even in* THE CLOISTER, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliffe in England, of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations." (ch. liv.)

Here, then, we see, during the whole reign of the Papacy up to the time of the Reformation, the existence of two distinct churches of Christ, both of them *his* faithful witnesses! "These are the two anointed ones, that stood by the Lord of the whole earth" (Zech. iv. 14) when the world was otherwise wrapt in the thickest darkness. One was a candlestick and an olive-tree placed *within* the Popish church, in the very midst of it; the other was a candlestick and an olive-tree placed *without* the verge of its abominations, altogether unconnected with it.

Since the time of the Reformation, both in the reformed and unreformed churches, the same two distinctive witnesses have continued to exist, up to the present moment:—viz., one connected with the state, and the other separate

from it. Would any man, for instance, looking at our own country, say the Lord hath only *one* witnessing Church in England? The reverse is notoriously the fact, as the modern terms, Churchman and Dissenter, abundantly prove. I mean not Churchman and Dissenter as they appear at the present moment on the arena of the political world, but as they appear in their Romaines, Topladys, and Scotts; their Wattses, Owens, and Doddridges.

The next four verses, from the seventh to the tenth, describe a most awful tragedy, which it is said is to last for three years and an half; and which will be the fulfilment of the literal 1260 days, for which some persons contend. This tragedy will be a most overwhelming and general persecution of the Lord's two witnesses throughout the whole Western world; and one in which there is every reason to believe the people of *this generation* will either be the dreadful actors or the unhappy sufferers. That this will be the case appears manifest from the position in which the prediction of it is here placed, which is between the sixth and seventh trumpets; as well as from its being expressly said, at the end of the prophecy, that "the second woe is past;" in other words, that when this prophecy ends, the second woe, or the Turkish empire, will likewise end. It is manifest also from its being said to happen when

the two witnesses shall have *finished* their 1260 years' testimony, as it must, in this case, form the last three years and an half of this "period;" and this is confirmed by the observations made upon Daniel xi. 35, and xii. 9, 10 (see page 376), where it is said that at the time of the end "Many shall be purified, made white, and tried."

The Rev. A. S. Thelwall, speaking of this judgment, says, "I do not pretend to determine the 'times and the seasons, which the Father hath put in his own power;' or to decide how far these things will happen in our own times. I am speaking the words of *warning:* I hope and pray they may not prove the words of *prophecy.* But of this I am fully persuaded, that the Scriptures clearly point out a darker season of trial and persecution coming upon the church than hath ever yet been, and accompanied with a more complete putting down of all faithful preaching. *The two witnesses,* I am persuaded, have never yet been slain. But slain assuredly they will be; and then that fearful season will come. May God of his infinite forbearance, long-suffering, and tender mercy, yet a little prolong the time, so as at least to give us first some glimpses and foretastes of that glory which we look for beyond it!" (Sermons, p. 197.)

It is said that this "war," or persecution against the church, will be made by the "beast out of the bottomless pit;" which beast, as hath

been already explained in considering Revelation xvii. 8 (see page 359), is the INFIDEL head of the empire, or the "beast that was, and is not, and shall *ascend out of the bottomless pit.*"

The "great city" is Rome, or the Roman Empire, consisting of the ten kingdoms; and it is symbolically represented here, as Sodom, for corruption of morals; as Egypt, for its tyranny and oppression of the Lord's people; and as Jerusalem, for its hatred of the Lord Jesus Christ himself.

What is to be understood by the two witnesses being killed; the exposure of their dead bodies; their not being suffered to be buried; must be something to which a church can be subject; something which the hand of man may have the power to inflict. "It cannot," says Bishop Horsley, "be an extinction of the spiritual vitality of these churches; of their faith, their love, their works; not an extinction of their light, nor a drying-up or failure of the supply of oil. Such a death as this can only be inflicted on a sinful church by the avenging hand of God. These witnesses are to be killed *by the beast.* And the carcase-state, we may humbly hope, will be nothing worse than a state of extreme tribulation and misery, and that of very short duration." (Brit. Mag. May 1834.)

There appears no doubt but that the Bishop

is correct in saying that it will be a state of *extreme tribulation and misery:* it will, in fact, most likely be a complete political death, in which all real followers of the Lord Jesus Christ will be subdued and depressed, degraded from all power and authority, deprived of all offices; that all places of public worship where the Gospel is faithfully preached will be shut; and the public profession of religion vilified, degraded, and prohibited. Such doings will be the subject of the warmest congratulations of Infidels, who will then imagine they have gained a complete triumph! and the reason of such congratulations will be, "because these two prophets *tormented* them that dwell on the earth." "How is it," asks Mr. Thelwall, "that the humble disciple of Jesus, who simply takes God at His word; receives without hesitation, upon His authority, every sentence in the Bible; and desires and endeavours to act accordingly—that this man is excepted from all rules of toleration? that *his* opinions are not to be endured? And if he escape actual buffeting, cruel injustice, and bloody persecution, it is only that the inward hatred of these Liberals may vent itself upon him in a ten-fold measure of contempt? How is this? I will tell you: It is natural that the children of the devil, however different from each other in some respects, should all agree in tolerating one another; and that, therefore, all

manner of lies and falsehoods, errors and delusions, should be endured and respected—for the devil is the author of them all;—and however his children may sometimes quarrel, it is natural that on some occasions they should cordially unite, and act as brethren of one family. But real Christian faith comes down from heaven—it is the offspring of God—and it is therefore hated by all that hellish rout; THEY CANNOT ENDURE IT." (Sermons, p. 309.)

The eleventh and twelfth verses predict, that at the end of the three years and an half of this terrible persecution a most wonderful and astonishing deliverance shall be wrought in favour of the Lord's two witnessing churches. At the very moment of this fancied triumph, when Infidels shall imagine they have accomplished the object of what was their apostle Voltaire's highest ambition—that of overturning Christianity: at such a moment, the Spirit of life, it is said, will enter into them; they will stand upon their feet; great fear will fall on all who shall see these things; and a great voice from heaven will be heard, saying, "Come up hither;" when they will, in the sight of their enemies, ASCEND UP TO HEAVEN IN A CLOUD.

Thus this most important era, the termination of the 1260 years, in addition to the cluster of wonderful events already noticed, is

to be still further signalized by those who have not been ashamed to own their Lord, being for ever delivered, and that in a most glorious manner, from the hand of *all* their enemies. For it is evident this is not a partial, but a most full, complete, and final deliverance: and it is a solemn and awakening thought, and to my mind a thought that deserves the most serious consideration, whether it is not a deliverance that will be effected by the immediate personal appearance of the Lord Jesus Christ himself! When we reflect that it is *at this time* that he says, "Behold, I COME as a thief;" at this time there is to be a partial resurrection; at this time (Luke xxi. 24) that it is said (ver. 27) "And THEN shall they see the Son of man coming in a cloud with power and great glory;" and "THEN" that the kingdom of heaven is compared to ten virgins (Matt. xxv. 1—13), when "at midnight" (and Dr. Gill considers that the thickest of the night will be the time of the slaying the two witnesses) the cry will be made, "Behold, the Bridegroom cometh!" —there seems to be sufficient to arouse the most indifferent to obey the often-repeated and impressive command of our Lord, to be ON THEIR WATCH. I beg to refer the reader, in connection with this idea, to the passages already quoted (page 381), and would merely repeat, that they appear to form a chain of evidence

that may well excite our deepest and most prayerful consideration; that may well animate and encourage the Lord's believing people in the great conflict they will most probably have previously to sustain from the powers of darkness. It will, however, be the last struggle; "for yet a little time, and He that shall come will come, and will not tarry."

It may not be irrelevant to notice, before we proceed, that the Prophet Elijah appears to have been an eminent and remarkable type of these two witnesses. His being miraculously fed for three years and a half, during a time of great famine (Luke iv. 25; James v. 17), and that during a still greater famine of the word of God; the fixed resolution of his enemies, during this period, to take away his life; a "sound of abundance of rain" being given after his servant had been to look at the sea "seven times" (page 198); the miraculous confirmation which God gave in favour of his own truth at the time of sacrifice; the unanimous acknowledgment that was given to this attestation by all who witnessed it (1 Kings xviii.); and, finally, Elijah's triumphant ascension to heaven without dying:—all appear highly significant of what we have just been considering with regard to the two Christian churches, or the Lord's two witnesses. And it is remarkable

that our Saviour brings forward those three years and six months' famine as a proof of the great and awful doctrine of his own Divine Sovereignty: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow" (Luke iv. 25, 26);—teaching us, that the supply of bread and oil which his poor and despised church has received (1 Kings xiii. 9—16) in her mournful and depressed condition, has been the result of sovereign discriminating mercy. Hence, when the elect of God shall be gathered together, "the top-stone shall be brought forth with shouting, crying Grace, Grace unto it." "Not unto us, O Lord, not unto us, but unto Thy Name be all the glory!"

This prophecy, then, informs us, that at the time of this great interposition in favour of the Lord's people there shall be a great revolution; that one of the ten kingdoms of the Roman empire shall fall; and that in this fall there will be great slaughter. Dr. Gill thinks (vol. i. p. 53) that the kingdom of France is meant; but from its being mentioned in immediate connection with the persecution of the Lord's witnesses,

and there being, as far as we can form a judgment, but few such witnesses in that godless country, the connection would rather lead us nearer home, where, amidst abounding iniquity, infidelity, and mere profession, there will undoubtedly be found a goodly company, both in the established and non-established churches, who will be ready, at the call of their God and Saviour, to suffer the loss of all things for His sake. Be it, however, England or France, or neither, *one* of the ten kingdoms will at this time assuredly fall. Immediately after which it is declared, "The second woe is past; and, behold, the third woe comes quickly!"—that is, immediately after the kingdom falls in the great revolution which is to take place, the Turkish empire will cease, and the seventh trumpet will sound!

With regard to this "second woe," the ceasing of which has so often crossed our path throughout the whole of this work, which thus closes it, and which forms so conspicuous an object of attention in the present aspect of the nations and signs of the times, I would direct the attention of the reader once more to the chronology which in Revelation ix. 15 marks the time of its continuance. This chronology is given in prophetical language, as "an hour, and a day,

and a month, and a year;" which amounts to 391 years, 1 month (360+30+1=391). In applying the events which mark the commencement and termination of this period (see page 65), I perceive, on further reflection, that I have inadvertently overlooked my own principles, as given in the axioms p. 4 and pp. 172, 173; and I have not now otherwise the means of correcting the error than by noticing it in this place. For neither the taking of Prusa by Othman in 1327, nor the peace of Passarowitz in 1718, can be said either to form important eras in history, to have been connected with the interests and affairs of the church, or to have been attended with permanent changes. The taking of Constantinople, and the consequent overthrow of the Eastern Empire (an event, in fact, directly alluded to in the prophecy by the allusion made to artillery), is the only event, connected with the rise of the Turks, that will stand such a test. This fatal day was May 29, 1453; and three hundred and ninety-one years and a month, dated from it, brings its termination to June 1844.

The difference of reckoning, *between the beginning and end of a year*, will reconcile this date to the termination of the Fifth, Sixth, and Seventh Periods, without in the slightest degree injuring any of the data that have been advanced. For instance, it is only to recollect that the death

of Christ, which forms the termination of the "Fourth Period," took place in the early spring (at the time of the Passover); and that, as at that time the period he had been in our world was thirty-three years and *a half*, his nativity must have been at *the latter end* of the year 1: consequently, in this case his death could not be said to have taken place till the year 34. This mode of reckoning, which is in all probability the true one, will necessarily cause the dates of the commencement of the three of the above-mentioned four Periods which happened before the Christian era, to stand nominally, although not actually, a year later than appears in the Chronological Chart —thus:

Fourth Period: B.C. 456... 490 years ... to A.D. 34.
Fifth Period: B.C. 676...2520 years ... to A.D. 1844.
Sixth Period: B.C. 456...2300 years ... to A.D. 1844.

And the one after the Christian era:

Seventh Period: A.D. 584...1260 years ... to A.D. 1844.

THIRD ASPECT—SECOND PROPHECY.

It now only remains very briefly to notice the "Second Prophecy," under this "Third and last Aspect" in which Popery is presented to our view. The vision opens with a repre-

sentation of the true church, as it appears under the Christian dispensation, "clothed with the sun;" while the Jewish church, represented as the moon, is under her feet; and on her head is a "crown of twelve stars," or the twelve Apostles of the Lamb. For forty weeks (the time of gestation in women), or 280 prophetic days, or 280 real years, the church struggled with her enemies; till at length, about the year 313 or 314, in the time of Constantine—that is, 280 years after the death of Christ—His KINGSHIP, or triumph over the powers of Paganism, burst on the astonished view of the world; and this is what I conceive is intended by "a man-child being born who *was to rule the world* with a rod of iron." But Satan, personified by the Roman Empire, after he had by many persecutions brought the truth very low, stood ready, on this triumph being obtained, to destroy this rule or Kingship of Christ over the world, so soon as it should be obtained. And he was successful: "And the child was caught up to God, and to his throne." At length, however, after the woman, or the true church, had been in her depressed condition the appointed term of "a thousand two hundred and three-score days," or 1260 years, that Kingship over the nations, maugre all opposition from Satan or the world, shall be successfully and permanently resumed; as it is ex-

pressed in Ps. ii. 9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (See also Rev. xix. 15.) Her King will then appear; "the great ensign of Messiah" will be unfurled to the view of the world; and He shall reign "whose right it is." "In his days the righteous shall flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. YEA, ALL KINGS SHALL FALL DOWN BEFORE HIM: ALL NATIONS SHALL SERVE HIM" (Ps. lxii. 7—11).

"AND THE SEVENTH ANGEL SOUNDED, AND THERE WERE GREAT VOICES IN HEAVEN, SAYING, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST, AND HE SHALL REIGN FOR EVER AND EVER."

CONCLUSION.

It will be perceived, that in all the foregoing investigations I have taken it for granted that the fate of Britain will be involved in that of the ten Papal kingdoms of the Western Roman Empire, of which it unquestionably forms one of the principal, or what is denominated one of the kingdoms of iron. Would that I could form a different opinion! that I could, with some other writers on this subject, perceive an exemption made in favour of a country to which, as our native land, we are all so deeply attached, and in the prosperity and preservation of which the happiness of all whom we hold dear on earth is so inseparably interwoven. But finding in the Bible no such exemption, and it being declared that prophecy is of no private interpretation, it is a question that rests not on our wishes or prepossessions, but one that must be referred to the all-wise and irreversible counsels of Jehovah, as they are revealed in His word; and to the accomplishment of that wonderful foreknowledge, which, to use the language of the immortal Toplady, "is un-

darkened by the least shadow of ignorance, and superior to all possibility of mistake."

There appears in the Bible to be no exception whatever made, in the denunciation of widespread ruin and desolation coming upon the world, in favour of any people, except the literal Israel, and a spiritual people typified in Revelation vii. by that nation. In other words, there appears to be no exception made, but of the Jews, who as a nation are to be restored to their own land; and of the humble and faithful followers of the Lord Jesus, who in some wonderful and miraculous manner will be shewn to be objects of preserving mercy. In the one instance, as it regards the Jews, the deliverance will be NATIONAL; in the other, as it regards believers, it will be INDIVIDUAL. With respect to the former, the Lord says, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:" "And I will gather you from all nations, and from all places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried captive" (Jer. xxx. 11; lxvi. 28; xxix. 14). And with respect to the latter it is said, "And He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." "Then shall two be in the field; the

one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. xxiv. 31, 40, 41).

These two exceptions appear to be all that we are warranted from the word of God to suppose will be made—namely, the literal and the spiritual Israel; Israel after the flesh, and Israel after the Spirit. The rest of the world, there is every reason to conclude, will, like the Antediluvians at the time of the Flood, like the inhabitants of Sodom and Gomorrah when fire came down from heaven, and like the Jews in the siege of Jerusalem, be given up to God's righteous vengeance.

As it regards Britain, it may indeed with reason and with truth be urged, that, in the fearful trial which the nations of Europe passed through in the last war, she was preserved.

> "Hostility and hate were charged to roar
> Where else they would—but not upon her shore."

And it may be argued, Have we not reason on this account to cherish the hope that God will still preserve her? To this I would reply:—

1st. *The fatal link has since this time appeared, that has again identified us* AS ONE OF THE TEN PAPAL NATIONS.

The bulwarks and defences which the wisdom and piety of our forefathers set up against the encroachments of Popery, and which, it has often

been thought, had for ever dissevered England from all connection with the Romish church, the Liberalism of the present day (which can foster with nearly equal partiality both Popery and Infidelity) has demolished. In this respect, the wisdom of man and the wisdom of God have been at variance; and that in a very similar manner to what they were in the time of Jeroboam. Jeroboam, in his wisdom, on the separation of the ten tribes, of which he was made king, ordered two golden calves to be set up, one in Dan and the other in Bethel; and commanded the people to go there to worship, and not to the temple in Jerusalem. The consequence of this political expediency was, that "it became sin unto the house of Jeroboam, even to cut it off, and to destroy it from the face of the earth" (1 Kings xiii. 34); and it was ultimately the cause of the whole nation being carried into a captivity from which they have not to this day returned! In like manner as this act of Jeroboam's subjected Israel to the judgments of God on idolatrous nations, so the admission of Papists into power, in almost every department of state—let the political expediency of it have been what it may, let the arguments for it on the grounds of the rights of conscience have been ever so plausible—has united us as a nation once more to Papal Rome, to the Babylon of the Revelation, and to a participation in her

awful judgments. It is impossible to say to what extent this fore-doomed apostasy may yet go on increasing in this kingdom, and thus still more decidedly identify it as a Papal kingdom, before these judgments shall take place; but it is probable, according to present appearances, that it will be to very great extent.

As it regards the Lord's dealings with England, the warnings against this apostasy have been clear, distinct, and intelligible; and, looking at the subject in the light of God's word, it would have been well if these warnings had been attended to. For, "let the rank of England be what it might under the Protestant sovereign, it *always* sank under the Popish: let its loss of honour, or of power, be what it might under the Popish sovereign, it *always* recovered under the Protestant; and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire."

In the admirable preface to the Rev. Mr. Croly's work on the Apocalypse, which has since been published as a separate tract, he proves the truth of this observation, by very summarily tracing the history of British monarchs, from Elizabeth, in whose reign Protestantism was first thoroughly established, to the kings of the house of Hanover. "Mary," he says,

"left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth, at twenty-five, found her first steps surrounded with the most extraordinary embarrassments: at home, the whole strength of a party including the chief names of the kingdom, hostile to her succession; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at the time when Spain commanded almost the whole strength of Europe. But the cause of Elizabeth was *Protestantism;* in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants: every eye of religious suffering throughout Europe was fixed on this magnanimous woman."

"Charles I. ascended a prosperous throne: England in peace; faction feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He formed a Popish alliance, with the full knowledge that it established a Popish dynasty.

He lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was *madly regardless of its hazards to the constitution.* Ill fortune suddenly gathered round him. Distracted councils; popular feuds, met by alternate weakness and violence; the loss of the national respect, finally deepening into civil bloodshed; were the punishments of his betrayal of Protestantism.

"Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence of England crushed: utter humiliation abroad; at home, the exhaustion of the civil war, and furious partizanship still tearing the public strength in sunder. Cromwell was a murderer; but in the high designs of Providence the personal purity of the instrument is not always regarded. Whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France, in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the path of the late king. England was instantly lifted upon her feet, as by the power of miracle. All her battles

were victorious; France and Spain bowed before her. All her adventures were conquests: she laid the foundation of her colonial empire, and of that still more brilliant commercial empire, to which the only limits in either space or time may be those of mankind. She was the most conspicuous power in Europe; growing year by year in opulence, public opulence, and foreign renown; until Cromwell could almost realize the splendid improbability, that, 'Before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman.'

"Charles II. came to an eminently prosperous throne. Abroad, it held the foremost rank, the fruit and vigour of the Protectorate; at home, all faction had been forgotten in the general joy of the restoration. But Charles was a concealed Roman Catholic. He attempted to introduce his religion: the star of England was instantly darkened; the country and the king became alike the scorn of foreign courts; the national honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

"James II. still more openly violated the national trust: he publicly became a Roman Catholic. This filled the cup. The Stuarts

were cast out, they and their dynasty, for ever; that proud line of kings were sentenced to wither down into a monk; and that monk living on the alms of England, a stipendiary and an exile.

"William was called by *Protestantism*. He found the throne, as it was always found at the close of a Popish reign, surrounded by a host of difficulties: at home, the kingdom in a ferment; Popery, and its ally Jacobinism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head: abroad, the French king domineering over Europe, and threatening invasion; in the scale of nations, England nothing! But the *principle* of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced the English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms as the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone; England rose to the highest military name. In a train of immortal victories, she defended Protestantism through-

out Europe; drove the enemy to his palace gates; and before she sheathed the sword, broke the power of France for a hundred years.

"The Brunswick line were called to the throne on the sole title of Protestantism. They were honourable men, and they kept their oaths to the religion of England. The country rose under each of those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power; until the throne of England stands on a height from which it may look down upon the world."

"It is impossible to conceive that this regular interchange of punishment and preservation has been without a cause and without a purpose. Through almost three hundred years, through all varieties of public circumstances, all changes of men, all shades of general polity, we see one thing alone unchanged,—the regular connection of national misfortune with the introduction of Popish influence, and of national triumph with its exclusion."

2d. I would further reply, in answer to the question relative to our preservation as a nation, *that the rejoicing which is represented to take place in heaven on the fall of the symbolical Babylon, or*

Papal Rome, has a manifest allusion TO A GREAT MARITIME POWER.

"And the *merchants* of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. THE MERCHANTS OF THESE THINGS, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. *And every ship-master, and all the company in ships, and sailors, and as many as trade by sea,* stood afar off, and cried when they saw the smoke of her burning,

saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had *ships in the sea* by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. xviii. 11—20).

This language is very similar to that which was employed by the ancient Prophets in foretelling the overthrow of Tyre, which was in its time, what England now is, the greatest maritime state in the world, and the mart of nations. (See Isaiah xxviii. and Ezekiel xxvi., xxvii., xxviii.) And on the supposition that England is to be excepted in the coming judgments on Popery, its significancy appears to be utterly lost; for whilst her flag continues to float triumphantly, it seems impossible to imagine that such wailing and such lamentation can ever take place as that which is here expressed.

3d. *The present political aspect of England being in exact accordance with the nature and order of the predicted and anticipated judgments on the ten Papal nations—which is that of revolution* (see Rev. xi. 13, 19; xvi. 8)—furnishes another argument against its probable preservation.

Present appearances are dark in the extreme. They lower with solemn gloom upon all that is valuable in the political, social, and religious interests of the country; and but too assuredly portend, that if an earthquake is to mark the predicted consummation to which the word of God directs our views, nothing but a miracle can prevent this country from participating in so great a calamity. It is confessed on all hands—it is palpably before our eyes—that the elements of revolution are teeming with awful activity into life on all sides of us, threatening the overthrow of every existing institution: and we are not, in the present day, so little in the transit of such a state of things as only to be left, like the illustrious Burke when he wrote his celebrated Reflections on the French Revolution, to *conjecture* what may be the final issue of the great popular movements of Liberalism.

His work was written in the year 1790, only one year after the breaking out of this "grievous sore;" and yet, in this early period of its history, the author gave it as his opinion that the spoliation of church property, the confounding of the different ranks of society, and the contempt of existing laws, which were then going forward, would end, in the first place, in anarchy and confusion, and be succeeded, in all probability, by a military despotism. Experience

has proved that the sober and solid reasoning of his "master mind" was correct; and a careful perusal of his work is calculated to produce the alarming conviction, that the operation of the same principles of insubordination, restlessness, and change, which on so many occasions shew themselves among us, bid fair to be ultimately attended with similar fatal results. Both in the late important changes in our own country, as well as in all the changes occasioned in France during the progress of the Revolution, we have decided proof, that in no one instance do they ever stop, or perhaps in most cases were ever intended to stop, at the point proposed. Indeed, Sir Walter Scott justly says, in his Life of Napoleon, that "it is observed in the history of Revolution, that the *indirect and unforeseen consequences* of every great change of an existing system are *more numerous and extensive* than those which had been foreseen and calculated upon, whether by those who advocated or those who opposed the alteration." (Vol. i. p. 129.) What, then, is the prospect before us? At what point is it probable that a stop will be put to innovation and change? Who can say whether it is to be when the Established Church, the House of Lords, or the Monarchy, is overthrown, burying in their ruins every valuable institution and every reli-

gious privilege? It appears no longer possible to *stand still*. "The alternative," says the Globe of May 28 last, "is THE INCLINED PLANE, OR THE PRECIPICE."

4th. Another argument that looks with a lowering aspect on England is, that, with such an awful state of things in prospect, a great part of the UNESTABLISHED *professing church should range themselves on the side of Infidels, Heretics, and Papists, for the overthrow of the* ESTABLISHED *Church*.

Whatever great and lamentable abuses may exist in the Church of England as an hierarchy, there are assuredly found very many within its pale who are the Lord's true witnesses; many watchmen who stand upon the walls of Zion, crying and sighing for the abomination of the land; who "cry aloud, and spare not;" who "lift up their voice as a trumpet, and shew the people their transgression, and the house of Israel their sins" (Isa. lviii. 1): many, of whom it may most truly be said, "He that toucheth you, toucheth the apple of His eye:" and their number appears rapidly to be increasing. For their sakes, and because the Articles, the Liturgy, and the Homilies are in accordance with the word of God, surely every believer ought to give them the right hand of fellowship, and to say, "Peace be within thy walls, and pros-

perity within thy palaces. For *my brethren and companions' sakes*, I will now say, Peace be within thee" (Psal. cxxii. 7, 8).

Mr. Burke's standard of a statesman, as given in the work above noticed—and the correctness of which is confirmed by the voice of experience—should characterize the conduct of the Lord's people towards each other in the present critical situation of affairs. He says: "A disposition to *preserve*, and an ability to improve, taken together, would be my standard of a statesman. Every thing else is vulgar in the conception, *perilous in the execution*." And a greater than Burke hath said: "Let the tares and the wheat grow together until the harvest, lest while ye gather up the tares ye root up the wheat also." "And why beholdest thou the moat that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

Such conduct appears to me *intolerant*, and contrary to every declared principle of this body; for in its success it must amount to positive persecution, subjecting many faithful ministers to the loss of all their earthly comforts, and driving them from spheres of eminent usefulness. But however this may be, it is positively *sinful;* and such an union as we now see on so many occasions with Infidels, Heretics, and Papists, is so contrary to every feeling we can form of primitive Christianity; so con-

trary to many direct Divine injunctions—whose language is, "Have NO fellowship with the unfruitful works of darkness"—that we are fully warranted in saying, that upon such associations a Divine blessing cannot rest. But, further, it is in the highest degree *impolitic*. "It will be recorded," says Sir Walter Scott, "to the disgrace of their pretensions to stern republican virtue, that the Girondists *were willing to employ, for the accomplishment of their purpose,* THOSE BASE AND GUILTY TOOLS WHICH AFTERWARDS EFFECTED THEIR OWN DESTRUCTION. They were for using the revolutionary means of insurrection and violence until the Republic should be established, AND NO LONGER; or, in the language of the Satirist,

> 'For letting Rapine loose, and Murther,
> To rage just so far, but no further;
> And, setting all the land on fire,
> To burn a scantling, but no higher!'"

In similar keeping with this conduct is the following assertion, made by a distinguished minister, at the meeting of the "Ecclesiastical Knowledge Society," on the 7th of May last—an assertion, it will be perceived, having a more fatal tendency, as it is not only opposed to experience but to Scripture. The speaker said: "He knew they were classed with infidels for wishing a separation between Church and State;

but infidels would rue the day; for whenever that occurred, FAREWELL TO INFIDELITY!"

This assuredly is not a time for the servants of Christ thus to set themselves in array against each other; and thus to "*prophesy out of their own hearts;* seducing the Lord's people, and saying Peace, and there is no peace; and one building up a wall, and, lo, others daubing it with untempered morter." (See the whole of Ezekiel xiii.) As the country is continuing to make such decided and alarming progress in the path of Revolution, it seems as unnecessary as it is unseemly, for any part of the professing church of God thus to add wings to the swift. If so severe a persecution is hastening upon the Lord's believing people, as that to which the consideration of Divine prophecy now directs our attention—and the distant thunder of which is already heard from Ireland;—if the line of demarcation between the kingdom of Christ and the kingdom of Satan be again tracing, and the time approaching when it shall be again marked in blood; the success of the Dissenters in the overthrow of the Established Church will be attended with a very different "redress of grievances" than that which they are anticipating. In such a case, they may with much more probability expect the kind of redress that would be granted

by a Dioclesian, a Bonner, or a Robespierre, than the bright and halcyon days to which their imagination aspires; and in vain sigh for a return of the really happy times and circumstances which they have so long enjoyed, and under which they have so long prospered.

5th and lastly. Another argument, and not the least powerful, against the probable preservation of England in the fearful times that are approaching, is *the consideration of our awful* NATIONAL SINS.

Here it is not necessary to particularize the awful profanation of the Sabbath by all ranks of persons; the open contempt of God's most holy word, so repeatedly manifested; the daring rejection of Christ as ruling over the affairs of nations; and the impiety which in all its forms so awfully abounds. These crimes are evident to all, and attest that we are a guilty people, and exposed to Divine wrath. It was these things that were the cause of the Lord's people of old being visited with such tremendous judgments; and if they were not spared, what right have we to expect an exemption? Though vengeance in our case has been long and mercifully delayed, yet we may be sure that our "sin will find us out." "Divine justice," says an ancient writer, "has leaden feet, but iron hands; its march

to vengeance is slow, but its executions are terrible."

The crisis of a nation generally comes unexpectedly. The period when, in the providence of God, Babylon of old was to be destroyed, came suddenly—in one night. With the rapidity of an eagle's flight Alexander overthrew the Persian empire. The decisive moment in due time arrived, when kingdom after kingdom of the ancient world fell under the ruthless arm of Rome; and when, after the lapse of a few more centuries, the respective capitals of that once mighty empire became themselves a prey to lawless and savage invaders. And in our own times, however inadequately the nearness of the events may affect us—in our times, when the peace of Europe seemed secured by well-balanced treaties—*an unexpected and awful crisis arrived:* the Providence of God confounded the politics of the wisest and most experienced statesmen; and the foundations of all its kingdoms were suddenly loosened, by revolution or war. And what security have we against a still more fatal crisis? It is not, that all yet continues calm; not, that we have national resources; nor even that we have religious privileges: it is to none of these things that we can trust. A storm, for any thing we can do to prevent it, may suddenly and unexpectedly

gather around us, which shall again confound human politics. The cup of England's and of Europe's guilt may have come to the full; and, as we have in so many instances seen in the foregoing investigations, the ulterior purposes of God with regard to his church and his ancient people may be ripe for execution, and England be no longer, for the reasons we have just given, an exception in the general overthrow!—Nevertheless, we may be assured nothing permanently, nothing essentially wrong, is going to happen. The Lord's people may confidently and unsuspectingly leave themselves in His hands, with the full assurance that He will do all things well. And even as a nation, whilst such a promise and gracious declaration as the following is left on record, if we have the heart given us to follow the example of the king and people of Nineveh, as is recorded in Jonah iii. 5—9, we still need not despair: "At what instant I shall speak, concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: *if that nation, against whom I have pronounced,* TURN FROM THEIR EVIL, *I will repent of the evil that I thought to do unto them*" (Jer. xviii. 7, 8).

I will close, in perfect unison with such a sentiment, with the following beautiful apos-

trophe, taken from an American paper put into my hands, a short time ago, by a gentleman from New York:

"England, fair Island Queen! across thy brow
Dark clouds have passed—but it is calmer now.
With anxious eye we watch'd the gathering storm,
While pale thy cheek, and all convulsed thy form;
And trusted that our fathers' God would shed
His shield of love around thine honoured head.
That hour of peril thou hast safely past;
The gale that rocked thee, proved thy moorings fast;
Fast in the Rock of Strength: oh, trust Him yet,
And ne'er the covenant of thy God forget:
'Tis there thy safety lies, and only there;
HIS WORD *thy bulwark, and thine armour* PRAYER."

A TABLE

OF THE

CHRONOLOGY *of the* PROPHETIC SCRIPTURES

AS EXPLAINED AND ILLUSTRATED IN THIS WORK.

B.C.	
1921	..... The calling of Abraham from a land of idolatry. Grant to him and his posterity of the land of Canaan. His sojourn in Egypt with Sarah. *The commencement of the "First prophetical Period," of 430 years.*
1891	..... Isaac mocked by Ishmael, and the latter banished by Abraham from his house. The separation of the two seeds. *The commencement of the "First prophetical Period," of 400 years.*
1491	..... Departure of Israel from the land of Egypt. Drying up of the Red Sea. Destruction of the Egyptian army. *The termination of the "First prophetical Period," of 430 and 400 years.*
1451.	Conquest of Canaan under Joshua.
1042.	Grant of the throne to David and his posterity.
975.	Separation of the kingdoms of Israel & Judah.
748.	Rome founded—under kings, *the first of the seven heads.*
742	..... Powerful confederacy formed against Ahaz king of Judah, with the intention of removing the throne from the house of David. *The commencement of the "Second Period," of 65 years.*
740.	Ahaz calls in the assistance of the Assyrians, who, after defeating his enemies, lead a part of Israel, one of the confederate hosts, into captivity.

B.C.

731. Shalmaneser king of Assyria invades Israel.

727 ..... Shalmaneser takes Samaria, the capital of the kingdom of Israel, and carries the people away captive.

This forms the first commencement of the "Fifth Period," or of the 2520 years' captivity of Israel.

724. Shalmaneser again invades Israel in consequence of Hoshea refusing to pay tribute.

722. Shalmaneser again takes Samaria.

714. Sennacherib king of Assyria invades Judah, but, appeased by a tribute, returns.

710. Sennacherib again invades Judah, and finding that Egypt had formed an alliance to assist Hezekiah, he goes to reduce that kingdom.

708. Sennacherib suddenly stopped in his career of conquest by the miraculous destruction of his army before Jerusalem.

677–6 ..... Esarhaddon carries away the small remnant of Israel, which remained after Shalmaneser's invasion, into Assyria, and thus totally and finally destroys the kingdom of Israel from being a nation.

1. *This event forms the termination of the "Second Period," of 65 years.*

2. *It forms the second commencement of the "Fifth Period," of the 2520 years of Israel's captivity.*

Esarhaddon also invades Judea, and carries Manasseh into captivity.

This may be considered to form a first commencement of the 2520 years' application to Judah; *and it is remarkable that it was not a captivity of the people, as was the case with Israel, but it was the captivity of* the king.

The commencement of "THE TIMES OF THE GENTILES."

606 ..... Nebuchadnezzar, king of Babylon and Assyria, invades Judea, takes Jerusalem, and carries captive a great number of Jews.

This event forms the first commencement of the "Third Period," consisting of the 70 years' Babylonish captivity.

603. Jehoiakim revolts from Nebuchadnezzar.

602–1 ..... Jehoiakim is re-conquered, removed from the throne, and, dying soon after, is succeeded by his son Jehoiachin, who is carried to Babylon, and remains in captivity many years. till his death. The crown was thus finally removed from Judah, and the so-

B.C.

vereignty given into the hands of the Gentiles.

This great event forms the full commencement of the "Fifth Period," of 2520 *years, in its application to the kingdom of* Judah.

It is the time of the full setting up of the great image in its head of gold, *which signifies the Babylonian monarchy.*

It forms the first appearance of the other symbolical vision of the four great monarchies, which represents this empire as a lion with eagles' wings.

588 ..... Jerusalem re-taken and destroyed by Nebuchadnezzar, the temple burnt, and the remainder of the Jews carried into captivity.

This forms the second commencement of the "Third Period," consisting of the 70 *years of the Babylonish captivity.*

536 ..... Babylon is taken by Cyrus, Belshazzar the king slain, the empire overturned, and the *Persian,* or the second general, monarchy established.

The breasts and arms of silver *of Nebuchadnezzar's great image.*

The bear with three ribs between its teeth of Daniel's vision of the wild beasts.

Edict of Cyrus for the return of the Jews from Babylon to their own land, under the conduct of Zerubbabel.

This event forms the first termination of the "Third Period," or the Babylonish captivity of 70 *years.*

518 ..... Edict of Darius Hystaspes king of Persia, for the more complete return of the Jews to their own land, and the more thorough restoration of the Jewish state.

The second termination of the "Third Period," or the 70 *years' captivity in Babylon.*

508. The *second* of the "seven heads" of Rome established, by the overthrow of the kingly authority and the appointment of two annual Consuls, or a republican form of government.

493. Dictators introduced in the government of Rome, forming the "*third* head."

480. Xerxes king of Persia stirs up the realm of Greece against him by his invasion of that country.

457–6 ..... Celebrated decree of Artaxerxes Longimanus king of Persia to Ezra, denominated "the

B.C.

going forth of the commandment to restore and build Jerusalem."

1. *The commencement of the "Fourth Period," or the* 490 *years' prophecy of Daniel, to the death of Christ.*

2. *The commencement of the "Sixth Period," or the* 2300 *years, to the restoration of the Jews and cleansing of the sanctuary.*

451. The "*fourth* head" of the Roman government established, by the appointment of the Decemviri.

444. Second edict of Artaxerxes, given to Nehemiah, for re-building the walls of Jerusalem.

421. The "*fifth* head" of the government of Rome established, by the appointment of Military Tribunes.

331 ..... The Persian monarchy overturned by Alexander the Great; Darius Codomanus, the king, slain; and the *Grecian,* or third general, monarchy established.

The belly and thighs *of brass of Nebuchadnezzar's great image.*

The leopard with four wings, having four horns, of Daniel's vision of the wild beasts.

The decisive conflict between the ram and he-goat, or between the kings of Persia and Greece.

168 ..... The Grecian monarchy overturned by the conquest of Macedon; Perseus, the last king, being deposed and carried away captive by the Roman consul. By this event the *Roman,* or fourth and last general, monarchy of the Gentiles was established.

The legs of iron, *and feet and toes of iron and clay, of Nebuchadnezzar's great image.*

The beast with great iron teeth, *devouring and stamping on the residue with his feet, and having ten horns, and among them a little horn, also seven heads.*

167. The persecuting edict of Antiochus Epiphanes against the Jews.

The revolt of the Maccabees.

63. The Jews become tributary to the Romans, on Jerusalem being taken by Pompey.

27. The "*sixth* head," or *Imperial* form of government, established in Rome, in the person of Octavius Cæsar, surnamed by the senate Augustus.

A. D.

33–4 ..... THE DEATH OF CHRIST.

This great event forms the termination of the "Fourth Period," or the 490 years of Daniel.

70 ..... Jerusalem taken and destroyed by the Romans.

96. The Book of the Revelation written by the Apostle John in the Isle of Patmos.

325 ..... Constantine, the first Christian emperor, ratifies the canons of the Council of Nice.

The opening of the First Seal, *which represents the Emperor on a white horse, with emblems of conquest.*

328. Constantine removes the seat of empire from Rome to Constantinople.

337. Division of the empire into its Eastern and Western branches, on the death of Constantine.

379 ..... Edict of the Emperors Gratian and Valentinian II., greatly increasing the prerogatives of the Roman See.

The opening of the Second Seal, *which represents the Emperor on a red horse, with emblems of war.*

396 ..... The invasion of the Northern Goths under Alaric, who first successfully broke in upon the empire, ravaged Greece and Italy, and took Rome.

The sounding of the First Trumpet, *described as hail and fire mingled with blood.*

The final division of the empire between the two sons of Theodosius the Great.

433 ..... The invasion of the Huns under the terrible Attila.

The sounding of the Second Trumpet, *described as a burning mountain cast into the sea.*

439 ..... The invasion of the Vandals under Genseric, who, following the steps of the two former barbarian conquerors, completed the devastation of the empire, and again took and pillaged Rome.

The sounding of the Third Trumpet, *described as a star falling from heaven, and burning as a lamp.*

445 ..... Valentinian III., whilst the empire was thus falling to pieces around him, added strength to the general apostasy by an edict conferring great additional privileges on the Pope.

The opening of the Third Seal, *which represents the Emperor on a black horse, with emblems of expiring sovereignty, of famine, weakness, and mourning.*

476 ..... The establishment of the Gothic kingdom in

A. D.

Italy, under Odoacer king of the Heruli, and the deposition of the last emperor, Augustulus, by which the Western Empire was extinguished.

The sounding of the Fourth Trumpet, *described as a third part of the sun, moon, and stars being smitten.*

529. The code of Justinian published.

533 ..... The edict of the Emperor Justinian constituting the Pope *head of all the holy churches;* thus giving the "saints into his hands."

The opening of the Fourth Seal, *which represents the Emperor riding on a pale green horse, the colour of corruption, and with emblems of war, pestilence, and famine.*

The first commencement of the Great Period of 1260 *years, or the "Seventh Period," or the half of the complete Period of* 2520 *years; of the visible church or outer court being totally corrupt; of the church flying into the wilderness; of the divided empire, consisting of ten kingdoms, rising out of the commotions of the barbarian invasion; and of the time of the church's persecution.*

583–4 ..... The full establishment of the ten kingdoms of the Western Empire.

The Pope asserts a claim to the Divine attribute of INFALLIBILITY.

This forms the second and full commencement of the "Seventh Period," of 1260 *years.*

The fifty years' intervening space between the last two dates, which answers to the corresponding space of 1260 *years (backwards) from* 727 *to* 677 B.C., *was to the Christian church what that had been to the Jewish—the climax of its declension, misery, and ruin.*

606. The edict of the tyrant Phocas, confirming afresh the power of the Pope.

612 ..... The invasion of the Eastern Empire by the Saracens under Mahomet and his followers, who trampled on Christianity, and propagated the apostasy of the Koran by the sword, extending their conquests over a great part of Asia, Africa, and Europe.

The sounding of the Fifth Trumpet, *described as a swarm of locusts with stings in their tails issuing from the bottomless pit.*

The first "Woe" *Trumpet.*

The appearance of the little horn *of the vision of the ram and he-goat.*

755. The Pope obtains the sovereignty of Ravenna, the first of the three horns that were to be plucked up by the roots.

774. The Pope becomes possessed of Lombardy,

A. D.

the second of his three predicted kingdoms.

800 ..... The Pope becomes sovereign of Rome—thus possessing the three horns that were to be plucked up—and wears up to the present day a triple crown in commemoration thereof.

The imperial government of Western Rome, or the "sixth head," revived in the person of Charlemagne, who was crowned, by the Pope, Augustus and Emperor of the Holy Roman Empire; and he is hence called by Gibbon the restorer of the Western Empire.

962. The imperial crown passed into the name and nation of Germany, by the arms of Otho, after the fall of the Carlovignian race in France.

1096 to 1270. } The eight crusades.

1327. The rise of the Ottoman or Turkish power, which it is generally considered ought to be reckoned from the capture of Prusa in Bithynia, by Othman, the Turkish Sultan.

1453 ..... The Sultan of the Turks, Mahomet II., on the 29th of May in this year took Constantinople; slew the last emperor, Contantine Paleologus; and put an entire end to the Eastern Empire.

The sounding of the Sixth Trumpet, *in which the Turks are described as an innumerable company of horsemen.*

The second Woe Trumpet.

1552 ..... The great treaty of Passau, signed by the Emperor Charles V., by which the Reformation, which was commenced by Luther in 1517, was established in Germany.

The opening of the Fifth Seal.

1780. The occurrence of the events which it is considered gave the first direct impulse to the Revolution, which were, the reforms of the Emperor Joseph II., and Louis XVI. sending an army to America.

1789 ..... The commencement of the French revolution.

1. *The opening of the* Sixth Seal.
2. *The pouring out of the* First Vial; *described as "a noisome and grievous sore."*

A.D.

1793 ..... The full maturity of the French Revolution, by the murder of the king and queen, and other atrocities; commencing what is called the "reign of terror."

1. *The first termination of the* 2520 *years of the "Fifth Period."*

2. *The first termination of the "Seventh or great Period" of* 1260 *years.*

3. *The pouring out of the* Second Vial; *which is symbolically described to have been "on the sea, which became as the blood of a dead man."*

[Infidelity now commenced its bloody and licentious course of action, as the Assyrian army had done 2520 years before, and as Popery had done 1260 years before.]

1796 ..... The rise of the Emperor Napoleon, and the beginning of the wars of the Republic against the chief seats of Popery.

The pouring out of the Third Vial, *"on the rivers and fountains of waters, which become blood."*

1806 ..... The Emperor Napoleon became the seventh head of the Roman Empire, by the abdication of the Emperor Francis II., of the sixth head, which had existed ever since the time of Augustus Cæsar.

The pouring out of the Fourth Vial, *"on the sun," which was to "scorch men with fire."*

1812 ..... The reverses of Napoleon, the Infidel or seventh head, commenced, with the loss of his immense army in Russia.

The pouring out of the Fifth Vial, *"on the seat of the beast; by which his kingdom became full of darkness."*

[The victorious progress of the Assyrian army, under Sennacherib, was stopped in a similar remarkable manner before Jerusalem, exactly "seven times," or 2520 years, previous.]

1815 ..... The final cessation of the destructive wars of Europe, and an end put to the commotions occasioned by the French Revolution, by the decisive battle of Waterloo.

1. *The opening of the* Seventh Seal, *having the character of "silence."*

2. *The pouring out of the* Sixth Vial, *consisting of two silent operations; one of which concerns the overthrow of the Eastern Empire, and the other that of the Western Empire. It also leads us to expect the coming of Christ and the great battle of Armageddon; and is accompanied by an earnest exhortation to watchfulness.*

1834 ..... We are therefore living—

1. Under the silence of the Seventh Seal, or the cessation from all wars.

A. D.

2. During the time of the ceasing of the Sixth Trumpet, or the drying up of the Turkish Empire.

3. At a time when the three conflicting principles of Despotism, Liberalism, and Popery are strengthening themselves, and each trying for power and authority.

4. When "the King of the South" has again come into view by the setting up of the kingdom of Egypt.

5. The present time is characterized by "many running to and fro, and knowledge being increased."

6. During the present period, we are told, that the elect of God are gathering in from every part of the world, and sealed for a special deliverance.

7. Another character of the present time is, the Gospel being preached in all parts of the world, as a witness to all nations.

8. It is further characterized by a warm interest being felt in behalf of the Jews; and

9. It is a time when we are all especially exhorted to watchfulness.

1840–1 ..... The first great event to which Prophecy appears to direct the attention of the church, as what is next to happen, is the three years and a half great persecution, mentioned both by Daniel and St. John; and which is immediately to precede the termination of the 1260 years, or "the time of the end."

1843–4 ..... *First.* The final termination of the 2520 years of the Fifth Period, in its application to the kingdom of Israel.

An unprecedented time of trouble.—The end of "the times of the Gentiles."—The time when Michael is said to stand up for the Jews.—"Time no longer," or the end of the "seven times."

Second. The first termination of the above period of 2520 years, in its application to the house of Judah and the throne of David.

The Gentile monarchies, represented by the vision of the Great Image *smitten on the toes.*

The same monarchies, represented in the vision of the Wild Beasts, *succeeded by "the sitting of the Ancient of days."*

Third. The termination of the Sixth Period, of 2300 years, mentioned in the vision of the Ram and He-goat.

The fall of the "little horn" of Mohammedanism.—The cleansing of the Jewish Sanctuary.

A. D.

Fourth. The full termination of the Seventh Period, or the great period of 1260 years.

The sitting of the judgment on Popery to destroy it. (First Aspect of this Period.)

The overthrow of the dominion of the ten Papal nations. (Second Aspect.)

The great deliverance of the church from her long state of depression. (Third Aspect.)

Fifth. The end of the period of the 391 years of the duration of the sixth trumpet.

The fall of the Mohammedan dominion, or the Turkish empire.

Sixth. The sounding of the Seventh Trumpet.

"The mystery of God finished."—The kingdoms of the world given to Christ.—A revolution.—A most destructive northern invasion.

Seventh. The pouring out of the Seventh Vial.

A very great revolution.—A northern invasion.

Eighth. The resurrection of the two witnesses in some transcendantly glorious manner.

A revolution and great slaughter.

Ninth. The partial resurrection described by Daniel.

Tenth. "THE TIME OF THE END."

Eleventh. THE COMING OF CHRIST "AS A THIEF."

Twelfth. The seven thunders begin to utter their voices, respecting which it was said to the Apostle, "Write them not."

[The intervening space between the years 1793 and 1843, corresponds to the same space of time between the years 727 and 677 B. C., 2520 years backwards; and likewise to the space between the years of our Lord 533 and 583, 1260 years backwards.—During the first fifty years the church was brought under the power of the Gentile Monarchies, in which state it exclusively continued the first half of the "seven times." During the second fifty years it was brought under the dominion of Popery, in connection with the Gentile Monarchies, in which it continued the latter half of the "seven times." During the present fifty years, of which forty are already passed, the operation is going forward, which, for the last three years and a half of its continuance, will bring the church under the power and dominion of Infidelity, "the beast out of the bottomless pit."]

1873–4 ..... The termination of the second duration of the Seventh Period, consisting of 1290 years.

A.D.
1918–9 ..... *First.* The full termination of the Fifth Period, in its application to the *Throne of David* and the Tribe of Judah.

Second. The termination of the third duration of the Seventh Period, consisting of 1335 years, which is considered, from its being said "*Blessed* is he that waiteth and cometh to" this period, to be the commencement of the Millennium.

THE END.

ERRATA.

Page 177, line 16 from bottom: *for* "season" *read* "reason."
185, line 4 from bottom: *for* "not that they" *read* "not—they."
246, line 12 from bottom: *for* "Destruction" *read* "Distinction."
314, line 7: *for* "and" *read* "of the."

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